

FEBRUARY 4, 1971 — No. 990
26th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY



Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 9-0451.

You can live above envy!

by Leslie B. Flynn*

Why do we envy others? Because in some area they possess greater eminence or excellence than we.

Envy is a backhanded compliment. Its presence tacitly admits inferiority. Someone said, "You have to be little to belittle." Reluctantly envy reveals, "I'm not up to you. You're a better soloist. You're a prettier woman. You're a more persuasive salesman. You're a more efficient pastor."

Many a church member has chafed in envy because someone else was selected chairman of a committee, or emcee of a banquet, or deacon, or elder. Students have been known to react with sarcastic bitterness against fellow-students who made the honor roll they missed.

As the favored son, his status openly proclaimed by the coat of many colors, Joseph became the object of envy (Gen. 37:3). So have many class presidents, star athletes, leading actors, beauty queens and recipients of honorary degrees.

The Pharisees' love and prominence helped rouse jealousy when Jesus came on the scene out-teaching and out-performing them. They wanted the honor He was receiving, bemoaning, "Behold, the world is gone after him." We try to blow out the other fellow's light when it shines more brightly than our own.

The Sanhedrin persecuted Jesus' disciples when traditional eccle-

siastical popularity was threatened by apostolic progress. "Filled with jealousy they arrested the apostles and put them in common prison" (Acts 5:17 RSV). One commentary calls this "general jealousy on the part of human power of any great movement not emanating from itself."

All envy has not been confined to the first century. A missionary in Panama recently related that when a new group of believers was offered a piece of land on which to build a chapel, the folks in whose home the church was currently meeting objected. Underlying reason for the objection according to the missionary — these folks "believed they would not be the big 'I' in the work if we built on land not owned by them."

A mother of four was talking about her neighbor who had eight children. "She's amazing! Her house is always neat as a pin; she's a wonderful cook and does her own sewing. Her children are polite and well-behaved. She is active in P.T.A., and helps with the Brownies and is a den-mother for the Cub scouts. She is pretty and has loads of personality. She makes me sick!"

When someone can do something better than we, we may envy them for their performance. Or we may envy them for something we cannot do. Because Leah had given birth to four sons, the barren "Rachel envied her sister" (Gen. 30:1).

Recent headlines read, "Jealous Mother Executed in San Quentin Chamber." Because her overwhelming mother-love could tolerate no sharing of her son's affection with another woman she had hired two men to kill her son's wife.

Mother-in-law envy usually never reaches such murderous proportions, but often expresses itself in lesser ways. "You'd better let me buy his shirts. After all," she tells the bride, "I know just what he wants."

Psychologists tell us that the dominant emotion of children suffering from physical defects is that of jealousy. Seeing friends play sports the deformed or sickly child is plagued with envy. He feels cheated out of a normal body, potentially resentful, bitter, lonely. Fortunately most conditions can be at least partially restored during the first five years of life before the child enters school where he would experience the greatest mental and social reaction.

The newspaper pictures a neighbor and his wife on a Caribbean island, enjoying a winter vacation mid sun and warmth. The reader momentarily stabbed with envy, may wish the island would be hit by a hurricane or tidal wave, or disappear into the ocean. Why should they loaf on tropical beaches for four winter weeks while all the vacation he gets is two weeks in the summer.

A lady who lived alone was piqued because her neighbors had not invited her to join them on a picnic. However, on the morning of the outing the neighbors asked her to come. "It's too late," she snapped, "I've already prayed for rain."

Sometimes the evil envy the righteous. Why did Cain kill Abel? "Because his own works were evil, and his brother's righteous" (1 John 3:12). Divine acceptance of Abel's blood offering drew the envy of Cain whose offering, though doubtless beautiful to behold, was rejected by the Lord.

Strangely, not only have the bad envied the good, but the good have envied the evil. The Psalmist warns, "Neither be thou envious against the workers of iniquity" (Ps. 37:1).

Moving into a classy neighborhood, a wife was so ashamed of her furniture that she smeared the picture window with Bon Ami, not washing it off until a new set arrived. How easy for her pride, lacerated at the inferiority of her furniture, to spring into envy at neighbors with lavishly decorated interiors. Socrates called envy the daughter of pride.

Pride is basically competitive. Subjection to secondary spot may cause hurt pride to lash out at the person at the peak. A husband complained that his wife always captured the limelight in social gatherings. If she wasn't playing the piano, she gathered others around her by her sparkling conversation. Perhaps the wife needed some help for her over-desire for attention. Likely the husband's jealousy could be explained by C. S. Lewis' observation, "We dislike the big noise at the party because we want to be the big noise." Bacon wrote, "Those are most subject to envy which carry their fortune in an insolent and proud manner."

In modern usage envy and jealousy are frequently synonymous. These chapters will often use the terms interchangeably. Technically, a distinction exists. Let us pause in our dissection of envy's ingredients to note this difference.

Some jealousy is justifiable. Warning against idolatry Jehovah said, "I the Lord thy God am a jealous God" (Ex. 20:5). The Lord will not take second-place in our interests, rightfully jealous of His prerogative of first claim in our lives. Likewise a husband can be legitimately jealous over his right to exclusive devotion of his wife.

However, most jealousy is unjustifiable, creeping too easily into Christian circles: the pastor who cannot accept the possibility that his assistant may out-preach him; the veteran organist who cannot bear the thought that a newcomer to the church may play as well as she; the deacon who doesn't wish to give up his office to that capable gentleman who was a deacon in the church from which he just came. Like envy, jealousy involves potential inferiority and wounded pride.

Some dictionaries list covetous and envious as synonyms. Though related, they differ. We covet things; we envy people. Covetousness usually precedes envy. Covetousness longs for another's possessions. Unless checked, this covetousness results in envy stabbing out at the owner of the objects we covet.

Covetousness and envy often co-exist but usually one predominates. If our desire focuses on the acquisition of position, power, prestige, money, achievement or pleasure, covetousness is the main element in our pre-occupation. When Judas sold the Master for 30 pieces of silver, covetousness was his downfall. But if our feeling is aimed at the person possessing these coveted items, envy is the principal component. When the Pharisees delivered Jesus to Pilate, though coveting His power, popularity and accomplishments, the dominant factor was envy striking out at His person.

Abasement at another's superiority need not lead to envy. It may stir to emulation. A person

who says, "I envy you. I wish I had what you have. But I'm glad for your sake," misuses the word envy. Genuine envy involves ill will, whereas the preceding remark expresses only good wishes. If acknowledgement of another's superiority leads to harder work for greater success to equal or surpass this friend with no wish or intent to downgrade him, this is per-

missible emulation, not poisonous envy.

Ambition to forge ahead is not wrong. Emulation is a noble trait, consisting in imitation of something excellent, scorning to fall short of the copy. However, in striving to outdo it, emulation doesn't malign or depress its copy,

(Continued on page 5)

Trinity Students involved in Urban Teaching Program

Colleges throughout the country have long been the forum of

demonstration against the conditions under which minority groups live. Students are almost universally eager to talk about these problems, but are often reluctant to get out and do something about them. Sixty-five students from Trinity Christian College and Chicago Christian High School, however, decided that talking was not enough. They began participation in the Urban Mission and Service program, which is an attempt to supplement the education of underprivileged black children. The Trinity students, four members of the Trinity faculty and twelve students from Chicago Christian High School, spend one afternoon each week tutoring grade school age black children in basic reading skills and Bible study. The eighty-one participants are broken down into four groups, each of which tutors in a different section of the city.

Each Monday, twenty students and Dr. W. Stronks, Trinity German professor and the Faculty advisor, help out at the Back to God Chapel, which is an urban mission under the supervision of Classis Chicago South of the Christian Reformed Church. Tuesday's group includes twenty-two students and Dr. James De Jong, Trinity theology professor. They work at the Lebanon Baptist Church in Engelwood, tutoring black children

who live throughout the neighborhood.

The Wednesday group consists of eight students who teach Bible classes at the Pullman Gospel Center. Their students are released early from school each Wednesday for religious education. Trinity education professor, Edward Vander Weele is the coordinator for this part of the program. On Thursdays, twenty-four students assist at the Reformed Church City Program, in the Robert Taylor Homes, at 5500 S. State St. Dr. Bergsma, Trinity theology professor, is the faculty advisor of this group which tutors forty neighborhood children in a reading program.

The participants feel that they are doing something genuinely significant for these small children, both educationally and in other ways. Faculty advisor Dr. James De Jong spoke of the value of the program as being "a very worthwhile cross-cultural experience whereby we, as members of the white community, see firsthand the many problems which the black minority faces, are able to do at least something to alleviate these problems." Dr. De Jong went on to say that the black community is appreciative of the efforts of the Trinity group both because of the educational help to their children and because it shows that at least some of the white community is genuinely concerned about the critical urban problems.

Special grants to Calvin College

The National Science Foundation of Washington, D.C. has given a special grant of \$33,599 to Calvin College for support of a "Cooperative College-School Science Program". The project is under the direction of the Department of Physics. The grant is to be used before June 30, 1972.

This is the second year of this project; five of the school systems named above were included in this program last year as well.

Dr. W. Spoelhof, President of Calvin College, has announced the receipt of another grant of \$12,000 from the Dupont Company, Wilmington, Delaware for the Department of Chemistry of Calvin College. Of the total grant, \$2,000 is to be used by the college at the discretion of the President for meeting small special institutional needs.

The purpose of this grant is to assist these school systems in introducing new science programs into their elementary schools. An attempt will be made to train key teachers, who will serve as resource personnel for the school systems. All of the schools have agreed to either adopt or test a new laboratory-oriented elementary school science program. These would not otherwise be possible, new science programs will have the same impact on elementary

school education that the "new math" had on the elementary school mathematics education during the past decade.

The grant to the Department of Chemistry is to be used for the purchase of equipment beyond the normal budgetary expenses, for the scholarly activities of the faculty, to give assistance to gifted undergraduates, to undertake curriculum studies and the sponsoring of visiting lectureships. Projects that are made possible through the Dupont grant.



APOLLO 14 MODELS DISPLAYED BY CREW—Apollo 14 commander Alan B. Shepard (left) holds a model of the lunar module which will land him and LM pilot Edgar Dean Mitchell (right) on the Moon, Feb. 4 if all goes as planned. Command module pilot Stuart Allen Roeg, holds a model of the spacecraft which will leave Cape Kennedy, Fla., Jan. 31, according to schedule. He will circle the Moon while the other two astronauts do their walking.

An Open Letter

to the readers of Calvinist-Contact,
including the anonymous holder of Box 43,
Burlington, Ontario

Out of Concern for the Church is now a best seller by Canadian publishing standards. As fledgling Christian publisher of the book, we believe we have a responsibility to reply to certain misleading and insinuating attacks on our book and its authors that have appeared in this magazine in letter, article and advertising form.

At the outset, permit us to clarify the following two items:

1. Dr. Hendrik Hart regrets that many people seem to have the impression that he attacked the person of Dr. Louis Praamsma on page 34 of the book. Dr. Hart emphatically states this was contrary to his intention since he has high regard for Dr. Praamsma. His intention, rather, was to identify a certain tradition and express his opinion that such a tradition stifles the witnesses of even a man of the stature of Dr. Praamsma.
2. We sincerely regret and apologize for the fact that some of the material used to advertise this publication was unwise since it contained quotations from the book that could be misleading. To be properly understood these quotations must be read in the context of the book.

We appeal to all who have read certain advertisements, but not the book itself, to reserve their judgment until they have carefully read the publication.

Out of Concern for the Church was published as a contribution to the ongoing discussion about the Church, in the North-American setting. The authors identified themselves, opened their hearts and expressed their anguish in addition to offering positive and constructive alternatives. For this reason we deplore the anonymous advertisement that appeared on the back page of the January 7/14 edition of this paper. We believe that the persons responsible for this advertisement acted unethically, cowardly and in conflict with the Spirit of the Gospel (Matt. 18) in hiding behind a box number while spreading unsubstantiated rumours and making erroneous allegations. It is disheartening to note, further, that the thrust of not even a single essay in the book is fairly summarized for the benefit of the readers. We are particularly grieved by the fact that those responsible for this anonymous critique made no effort to show from the infallible Scriptures where the authors are in conflict with the Word of God.

The authors of Out of Concern for the Church are eager to take part in public discussions as we feel open discussion conducive to the up-building of God's Kingdom. The book itself already answers many of the questions asked and indeed, in many instances, says exactly the opposite of what the full page ad claims. From many of the statements contained in the ad, it seems that the ad writers

had not read the book. And if they had, have they purposefully ignored many of the things they read?

"LET THE BOOK SPEAK FOR ITSELF." Do the authors, as the ad states, join the world in calling preaching foolish? Quite the contrary. On page 17 John Olthuis says:

"The institutional church must fill its most important role of opening the Scriptures so that God's will for men's lives, so that the full vision of the coming of God's Kingdom comes clearly to the congregation Sunday after Sunday. Without this full gospel message all areas of life suffer. With the full gospel message the people of God will be propelled into life, driven to full service."

And on page 16 he writes:

"The more important one considers the institutional church, the more one demands from it and the more one feels constrained to express alarm when the church is suffering. It is my fervent hope that the following remarks will contribute to the renewal in the institutional church."

In addition, Henk Hart writes (on page 34):

"But, more significant than that, the church in its institutional form is so terribly important that we may not cease to discuss it till things begin to happen in a truly big way. The real problem is this: the church is indeed the most important institution in the Christian community. It is so centrally important that without it there can be no powerfully effective Christian movement of any kind."

Have the authors of the book, as the ad states, not attempted to answer the question: What is the church of Jesus Christ? On the contrary, James Olthuis' entire chapter deals with this question. On page 115 he says:

"This Church-church distinction is not a devaluation of the institutional church. Rather, released from the impossible burden of making its own witness the total Biblical witness in society, the institutional church can concentrate on its specific calling: nurturing of faith through a central preaching of the Word in communal worship. The only point of the distinction is to emphasize that the institutional church does not of itself exhaust the Kingdom of God. Membership in the institutional church (important as it is) does not fulfill the responsibilities of one who is a member of the Church as body of Christ. The institutional church is the Church, but it is not the only disclosure of the Church. It is one (most important) way in which the Church is in the world. The Church as the Citizens of the Kingdom embraces the total life and witness of the People of God in the world-wide all-encompassing Kingdom of Jesus Christ."

Have the authors — as the ad suggests — not attempted to answer the question: What is the Kingdom of God? On the contrary, the book is full of references to the Kingdom of God. On page 84 Bernard Zylstra says:

"The great spiritual conflict which Christ thus introduces into human lives and mankind's history is the conflict between the Kingdom of Darkness and the Kingdom of Light. Men find meaning in terms of the Kingdom they belong to. Then tension in the hearts of men, of Christians too, between demands for allegiance to the one

CONCERNING THE ANONYMOUS ADVERTISEMENT IN CALVINIST-CONTACT

The persons who placed the anonymous advertisement in the Calvinist-Contact, January 7/14, 1971, would make clear:

That the intent of anonymity was not to endeavor to escape responsibility, or because we were ashamed of what we wrote. The readers may rest assured that before long the names of those who placed this advertisement will be made known through this same paper.

The question of listing or not listing names was given considerable thought and discussion. The reason that the final decision was for anonymity was in the hope that personalities could for a time remain in the background and the issues come to the fore. We believe that too often these matters have been seen as merely or mostly a clash of personalities, and/or that the actual issues are lost sight of by focusing on the person or persons who have written.

We have endeavored to put forward questions which have come to us from many sides. We have tried to state them in an honest and forthright way. We have responded to many urgent requests to try to bring the real issues out into the open.

It is indeed our hope and desire that out of this there can come meaningful discussion on the basis of the Bible as we confess it in our Confessions.

We plan to write further and to write above signatures. It is our hope that the advertisement has focused attention on the issues involved in order that what is further written will be followed closely.

We have wanted to do what was both wise and right. We do not believe that we have done wrong. We pray that it may prove to have been wise.

(Advertisement)

Lord or the other will not cease until the holy city will descend out of heaven, when the dwelling of God is with man and they shall be His people. (Rev. 21)

"In order to establish His reign, His Kingdom in the hearts and lives of man, Christ wants to make use of us. He makes His followers fishes of men: He has no other instruments for his task. The point is explicit in the book of Matthew. It begins with: 'Repent, for the Kingdom of heaven is at hand.' (4:17) And then throughout the book — the meaning of which escapes us if we do not read it in its entirety again and again — we see Christ explaining the nature of the Kingdom. Then, after He has risen from His death of reconciliation, He instructs his small band of followers what it is all about."

Another question, does Dr. Seerveld — as the ad states — call for ministers to strip themselves of their offices? On the contrary, on page 69 he states:

"I do not want to encourage the congregationalistic disorder I spoke against. Nor does the suggestion say you stop ministering, or that we dissolve clerical ordination until we know exactly and certainly what it should mean. The idea is just that you give up ministerial 'status', give up ruling by the authority of human investiture, ruling by pulling rank as being scribally learned-in-the Scriptures or warming the seat of Moses, rather than leading men charismatically by the respect won because of continually holding up Biblical wisdom."

Do the authors show no gratitude for the reformed churches? A quotation from Calvin Seerveld's essays proves the opposite. On page 57 he writes:

"I speak to you as a grown-up son of the Christian Reformed church. I attended already as a bawling baby and as a mischievous, wiggling boy; but I never rebelled against the church because of wise parents

and of having had a pastor during the teenage years who preached the life and death of the Word so it stuck in your heart. I increasingly love the confessional tradition of our denomination, and have no embarrassment in the least at our Dutch genetic matrix (I am not a first or second generation immigrant, nor a sophisticated, nondescript internationalist): thoroughly American born, I have been coming to know the riches in our reformed Dutch heritage during my late twenties and thirties. I also have a growing sense of the peculiar strength of the Christian Reformed church, its century of orthodoxy, its remarkable homogeneity because of a baffling network of intermarriage and the mobility of our clergy, schooled at the same seminary, moving around the whole continent on a fairly regular basis. I know our people's godly habit of liberality, meeting quotas, the envy of many non-reformed enterprises, honored even by the Chicago underground a few years back, who systematically robbed one Christian Reformed church safe after the other there, never touched the Baptist churches next door. I thank God for being raised in this church with grit."

And on page 90 Bernard Zylstra writes:

"There are many excellent facets to the denominational life of the Christian Reformed Church, such as: the possibility of an appeal to the Scriptures; the Biblical piety found in most of its homes; the sense of belonging together as a denomination while spread over vast areas of a huge continent; the faithful work of ministers and consistories; the system of family visiting; the great willingness to sacrifice time and money to make possible not only the existence of local congregations but the very numerous and extensive denominational programs in missions and evangelism and education."

Rather than rejecting part of the Scriptures, quotations are taken from that part of the Bible with which many people express difficulty today. On page 83 of Out of Concern for the Church we read:

"Sin makes all of this impossible. In sin, man declares

Church Announcements

CHR. REF. CHURCH

Called

to Nobleford, Alta., Rev. H. Lunshof of Drayton, Ont.

Accepted

to Edmonton III, Alta., Rev. J. Joosse of Newmarket, Ont.

Declined

for Lacombe I, Alta., Rev. J. Wieringa of Wyoming, Ont.

that he no longer needs the Lord, that he can go it alone, that his humanity is not to be found in loving service but in being the master of his existence. Sin makes man a stranger to God ('Adam, where art thou?'); to himself ('I was afraid, because I was naked; and I hid myself'); to his fellow-man ('I will put enmity'); and it makes him a stranger in this world ('thorns and thistles it shall bring forth to you')."

Rather than rejecting part of the Scriptures one of the authors writes on page 97:

"It is most intriguing to note that many pastors simply leave out entire books and chapters of the Holy Scriptures from their sermonizing because they do not want to give offense: we dare not relate the clear message of these passages to the issues at hand. In the meantime the flock also loses its salt and at the most crucial point of the church's activity — the proclamation of the Word — we sanction the existing social and ecclesiastical order."

There is only one Gospel, one Word, one Direction."

Straight-forward answers to these questions are also given in a publication that appeared almost two years ago, entitled, Understanding the Scriptures.

Many more examples could be given. We encourage you to read the book for yourself. May all of us who bear Christ's name bow daily and openly before His Word.

The Book Distribution Division Wedge Publishing Foundation, Jack Jagt, Bert Hielema, John Hultink, Gerrit Verstraete.

DATA CENTRE

- Jan. 30 20th Anniversary of the beginning of organized christian action in Labour Relations. Second Chr. Ref. Church, Sarnia, 7.30 p.m. Speaker: Rev. James Joosse, honorary chairman CLAC. Topic: "Great Searchings of Heart".
- Feb. 5 8 p.m. Jim Bolden, spiritual singer, will perform in Mohawk College Theatre Auditorium. Admission \$1.00. Sponsored by Niagara Young Calvinist League.
- Feb. 6 Education Workshop, organized by Toronto Section O.A.C.S., at Willowdale Christian School, 60 Hilda Ave.
- Feb. 9 Toronto District Christian High P.T.A. meets at 8.00 p.m. Mr. J. E. Top — Listening to Dr. A. DeGraaf — Talking with.
- Feb. 10 Due date for copy Issue No. 2 "For the Time Being . . ." Workgroup Chr. Writers, P.O. Box 1269, Grand Rapids, Mich.
- Feb. 13 Musical night in Hamilton Christian High School. 8 p.m.
- Feb. 13 Annual Recitation Contest, organized by the Galt Young Couples' Club, in the Chr. Ref. Church, South St. 8 p.m.
- Feb. 13 Musical Night in the Hamilton District Chr. High School.
- Feb. 21 "Dialogue with Students," Rev. Rodney Westveer, Campus Ministry of the CRC, Grand Haven Community Center, 5.00 p.m.
- Feb. 20-March 23 Exhibition "Children's Art, 'Revelation and Response'", K thru 12, FAC, Calvin College, Grand Rapids, Mich.
- Feb. 25 P.T.A. of the Hamilton District Chr. High School. High School Auditorium. Rev. Ralph Heynes speaker.

CALVIN COLLEGE ARTISTS SERIES, presented by the Department of Music, Calvin College.

- Feb. 27 Weiss Duo, Sidney and Jean Weiss, violin and piano. 8.15 p.m. in the Knollcrest Fine Arts Center, Grand Rapids, Mich.
- Feb. 27 Annual meeting C.J.L. Foundation (Committee for Justice and Liberty), 1.30 p.m., West Humber Collegiate Institute, 1675 Marlingrove Rd., Rexdale, Ont. Guest speaker: Rev. L. M. Tamminga.
- April 1-30 All Student Exhibit, Calvin College, FAC, Grand Rapids, Mich.
- April 2 Fryske Joun yn Jarvis. Meiwurking frege yn de foarm fan foardrachten, sankjes, ensf. Graech berljcht foar 15 Feb. oan Mayke DeVries, R.R. 4, Simcoe, Ont., 443-8010.
- April 4 "Christ in the Concrete City", drama, Grand Haven, Mich. Community Center, 5.00 p.m.
- April 16/17 "FAMA Dramatical Society" hoopt op te voeren het toneelstuk "Op Hoop van Zegen" van Herman Heyermans, in het Central Library Theatre, College & St. George Sts., Toronto.
- April 24 C.L.A.C. Convention, Toronto. Guest speakers: Dr. Frank Peters, president of Waterloo Lutheran University, and Dr. Joel H. Nederhooft, Radio Minister of The Back to God Hour.

MUSICAL NIGHT

on SATURDAY, FEBRUARY 13, 1971, 8 P.M. in the
HAMILTON DISTRICT CHR. HIGH SCHOOL

featuring

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ROOTED IN THE WORD

In a little booklet, entitled, "Rooted in the Word," Mrs. Marianne Vos Radius describes the story behind the mural by Chris Stoffel, located in the heritage hall of Calvin College, Grand Rapids. Having studied the story of the early Dutch immigrants to the United States, both the artist and the writer agreed on the theme of the early forefathers' lives as "The Word." In "Het Woord," spelled in large gold leaf letters across a pulpit with an open Bible lies the heritage of the Calvinists who arrived in the U.S.A. almost a century and a half ago.

"Most of them were common folk," says Mrs. Radius, "educated only in HET WOORD." Their Christian life was not one of leisure and ease, not one of luxury and affluence, but one brimful of sacrifices, of great personal losses, of hunger, disease, and poverty. The Word of God was central to their tormented lives. It provided the spiritual nourishment, the comfort, the encouragement, and the source of strength to an uprooted and homeless people.

"So important was the Word of God to them, that they had left behind all they possessed in the Netherlands, and once they had arrived in Michigan, they built a log cabin church even before many of them had a home to live in. Many of these common folk lived in log cabins which were leaky and cold. They sought to worship God in freedom from persecution and freedom of conscience. They established churches in order that succeeding generations too might praise His work. The first church in South Dakota was made of sod.

During the century that followed the log church was replaced by a wooden structure, and recently the wooden church was replaced by a more durable stone building. The church remained the center of their lives when material blessings increased, when many moved up from the ranks of manual labourers, when many acquired real estate in private homes, and when their communities became more complex due to the growth of their numbers. Whereas there were 4 churches in 1857, today there are 658 churches in the Christian Reformed denomination alone. The numerical growth of congregations may indicate that the main root of the Word remains the primary source for the Christian life to the great-grandchildren of these early settlers.

C.W.B.

THE REGULATOR



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PUBLICATIONS OF

GUARDIAN PUBLISHING CO. LTD.

BOX 312 STATION B HAMILTON, ONT. CANADA

A review article of
James L. Adams,

THE GROWING CHURCH LOBBY IN WASHINGTON

Grand Rapids: Wm. B. Eerdmans Publishing Co.) 1970.

Church lobbying in America's political Capital is not new as several studies, including the above and P. Blanshard, *God and Man in Washington*, have documented. The present study under review is written by a well-qualified journalist, James L. Adams. In 1967 he spent a year as a Fellow at the Washington Journalism Center and did his "internship" at *Christianity Today*. His topic of special interest was an investigation of the church lobbyist. A constructive product of this project is a detailed work based on extensive interviews with politicians and lobbyist, and a systematic collection of relevant document and reports. This comprehensive book covers the role churchmen played on crucial issues ranging from civil rights, war on poverty, federal aid to education, to the War in Vietnam. In some respects it is a comparative study of the church lobbies — protestant, catholic, and Jew — but it recognizes that religious lobbying "has taken an ecumenical turn in conformity with recent church trends."

The author ably shows that in many cases the religious lobbyist often times speaks as a political partisan, on his own authority, rather than with the authority and backing of the whole church. "Church lobbyists form a kind of self-perpetuating religious curia operating in a free-wheeling fashion with no accounting to the people they supposedly represent and who incidentally pay their salaries." (p. xii)

Churchmen were very active in civil rights with marches and demonstrations. In addition, they were political activists in the successful passage of the Civil Rights Act of 1964. Their electioneering, planning and execution of strategy and tactics are clearly outlined in the first two chapters. But the success was also made possible by the popular mood during those traumatic years.

At that point, in time, the church lobbyist was, then, in a real sense reflecting the will of the majority of Americans. The clergymen did have the moral weight of the country behind them. Combining prevailing public opinion with his political expertise, the church lobbyist was able to forge this righteous indignation into a political weapon to influence legislators and win votes. (p. 42)

The author also deals with a case study involving the Headstart poverty program in Mississippi. Committed to the war on poverty, the churchmen made an agreement with the Federal Government to allow their institutions, in this case a church college, to be used to channel federal funds to the Child Development Group of Miss. (CDGM) in order to bypass the authority of the Governor of the State, who was opposed to the project. (This was possible because a college could obtain federal funds without state approval.) The project was a very noble and necessary program to "prepare underprivileged children to enter school at the same cultural level as their more affluent peers." Although the Federal Government was able to bypass the state political establishment, the churches became enmeshed in Washington politics. They tended to disregard the principle of Federalism and the Constitutional principles of separation between church and state. "This makes churchmen vulnerable to the charge they too often act more like political power brokers than prophets speaking out for justice." (p. 87) He concludes this chapter on the church lobbyists by saying:

The prevailing attitude that if the government has money which the church can use, then

damn the theology and the constitution and full speed ahead, is a religious shortcut with longrun implications. The idiom of Utopia is not the language of the church. And church leaders should be wary of politicians espousing noble but unrealizable goals. Confusing the Great Society with the millennium was both poor theology and poor politics. (p. 87)

Of special interest to our readers should be the chapters (5-10) on the conflict over government aid to public yet non-governmental schools (parental, parochial, and private institutions). The political policy and legislative process are described in detail and the mass of useful information well summarized. A controversial issue, such as federal aid to all educational institutions, clearly shows: (1) how complicated legislation is; (2) that the political process and outcome are made more difficult by all the lobbying legislators are subject to; (3) that the ecumenical spirit among religious lobbyists leaves much to be desired; (4) that the politicians are usually able to outmaneuver the churchmen; and (5) the price people have to pay when politicians and preachers play the game of expediency rather than the politics of principle. Mr. Adams writes with considerable dismay:

Whether church schools should receive federal aid is a moot question. They already do under a dozen different guises. Why not stop the sham and openly give the funds for the proper reasons — for the services they provide rather than for some fictitious legal rights? The greatest trends in our national garment are caused when we say we are doing one thing (assisting poor students) when in fact we are doing another (assisting parochial schools). Hypocrisy, under any other name, smells the same. And no one should know this better than religious lobbyists. (p. 203)

The last issue the book deals with is the churches' political spokesmen on war and peace in Vietnam. Many churches, liberal and conservative, have passed resolutions using the power of the church to approve a specific program and strategy (immediate withdrawal or total victory). Such recommendations have only widened the distance between the political clerics and the pious laymen. In our opinion, political position papers by the powerful protestant popes potentially increase the tensions and division within the churches. The members of any particular church are united theologically, but this does not include an agreement on political issues. If the church makes pronouncements on political issues, it can never speak for all of its members. Therefore, the church creates division over non-theological issues.

The argument for church involvement is that the church lobbyist adds the necessary moral dimension to political issues. The (moral) mistake the church lobbyist makes, according to Mr. Adams, is to step down to the low level of partisan power politics, favoring one policy and strategy rather than another in the name of God or the church. This is, in the final analysis, the position of the author when he writes:

I believe that the church lobbyist, when he is speaking for a broad spectrum of the church... has an important role to play. He should add a moral dimension to issues, however, rather than resorting to power politics. Church representatives in Washington have an unparalleled opportunity to use their moral authority and expertise in the Seventies for the betterment of mankind. (p. 287)

The church lobbyist may be asked to play his most crucial role in the Seventies. Let us all hope he plays it well. (p. 288)

In our opinion, this position weakens rather than strengthens the author's contribution to the

controversy over the role of churches and lobbying in politics. He does not wrestle with principles which legitimize a political system of powerful pressure groups. As a journalist he merely wants to report on a "religious reality" — the church lobby in the nation's Capital. His main concerns are: (1) the growing religious lobby — from a single issue concern to an all-purpose permanent establishment; (2) the increasing danger that churchmen speak like power brokers rather than religious men of justice. Mr. Adams, therefore, appears to accept church lobbying as a legitimate activity of churches. The normative principles of liberal-conservative pluralists, however, permit and promote the active political participation of churches as political power organizations within the governmental system. Given this political reality, it permits the church, in theory and practice, to operate as a power broker. If so, why should it disturb the author when the churches practice (power politics) what the system preaches? The author admits that his work is "an irreverent look" with "a certain amount of cynicism throughout this book". This reviewer wishes that he had been equally cynical and irreverent about the principle of pressure groups as he is about the practice.

In general, the rationale for church involvement in politics is that (1) religion is relevant to every part of human life; and (2) the churchmen add a moral dimension to power politics. Some clarification of political and religious reality is in order at this point. First of all, there is the unfortunate identification of religion and church. Some people say Christians are to witness as individuals. Others maintain that the church must become involved in all areas, including politics. However, the choice of registering Christian opinion is not limited to these two. There is another alternative, namely, individual Christians working together collectively outside of the church, as citizens. Such united participation would not only register opinion, but would have the golden opportunity to form and express a Christian position on the full range of public life. Secondly, our politicians are also men of conscience, and many of them are capable church lay leaders, presenting the moral dimension to poli-

tics, such as Senators Hatfield, Hughes, and McGovern, to name a few who have spoken out on Vietnam. For instance, in the minds of many churchmen President Nixon's invasion into Cambodia was the height of immoral politics. But in the hearts of millions of Americans, the President's decision was a courageous manifestation of the height of moral leadership. In short, the difference is not between men of morality (churchmen) and men of non-morality (politicians), but a case of moral or immoral politics in both church and state, depending upon one's political viewpoint. Is no real rationale for "reverend ministers" to involve their churches in politics. Politicians can and do fulfill the role of moralist in politics. However, what both of our nations need is not more men of morality in politics, but Christian politicians — men who understand the nature of representation and the task of the state from a Biblical perspective.

We should become acquainted with church lobbying because the trend is to increase church involvement. Churchmen are no longer satisfied with their role of lobbyists. An increasing number of clerics want to run for public office themselves, as is evident from the recent congressional elections. (A placard from the Rev. Father R. F. Drinan's campaign in Boston read: "OUR FATHER WHO ART IN CONGRESS".) Also within the Christian Reformed Church there is an increasing desire to commit the church to a political stand on public issues. This trend may receive some encouragement from the new editor of the official church publication, and may also be strengthened by new appointments in the Seminary.

Mr. Adams' book can help us to understand the complexity of church lobbying, the confusion which results when the church involves itself in politics, in particular with respect to the distinctive roles of church and state in society. The responsibility of the church is to preach the Word, the full and complete message of redemption, and the members as citizens have the responsibility to work out the relevance of this message for social and political issues. The book is valuable reading for ministers and other concerned church members. It deserves careful reading within the large evangelical and reformed communities.

Philip C. Bom.
(Assistant professor of Political Science at Gordon College, Mass.)

Let's Play Chess

Editor: Mr. C. Hess

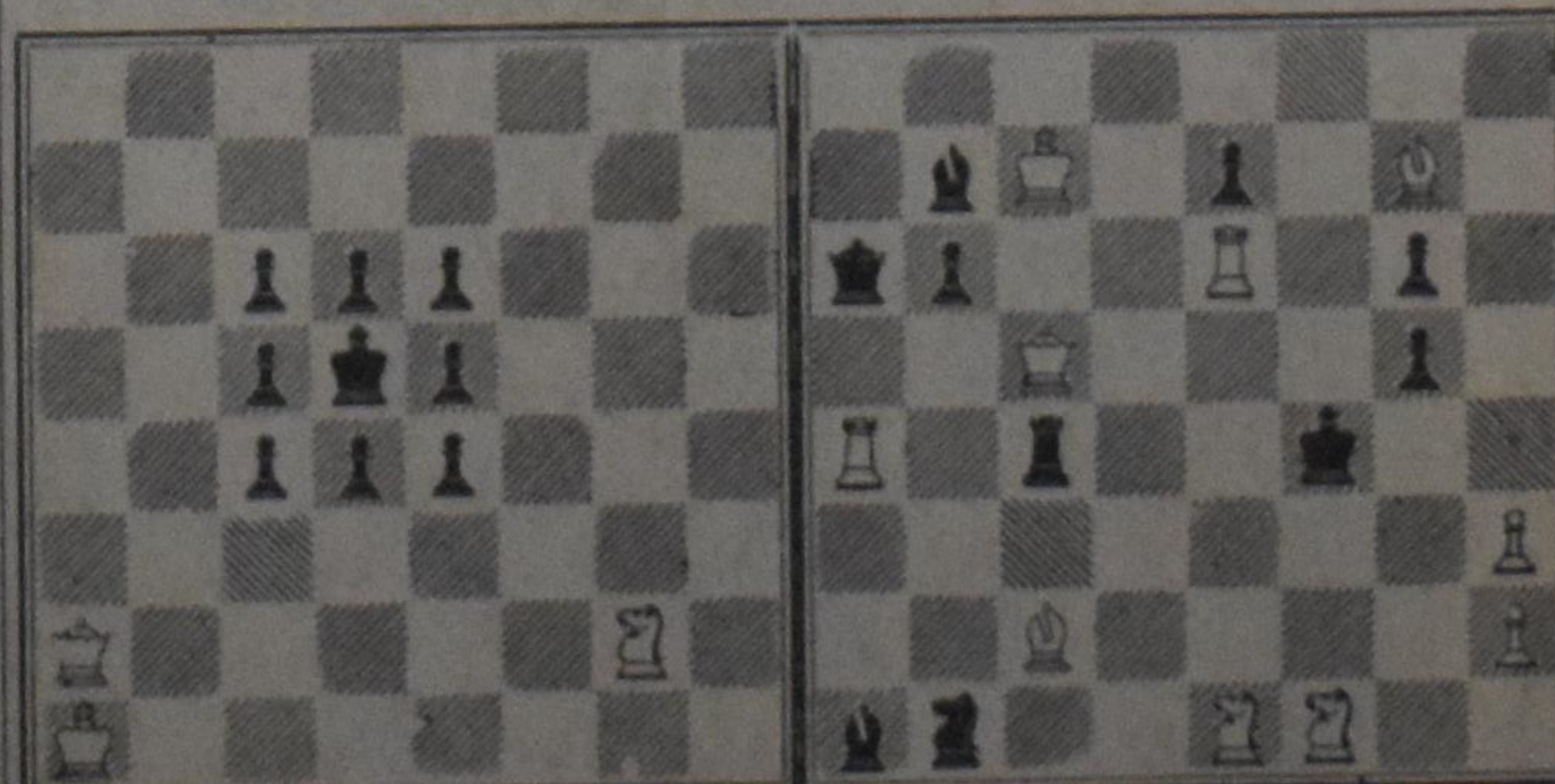
FIRST SERIES OF PROBLEMS IN FEBRUARY

No. 432

Author: J. Wainwright,
Britain pre-1910
Black: 9 pieces

No. 433

Author: A. R. Gooderson,
Britain 1943
Black 10 pieces



White: 3 pieces
White to play and mate in four moves. 3 points

White: 10 pieces
White to play and mate in two moves. 2 points

NOTES

1. This month it seems as if the noble game of chess has something to do with bowling, but we are not going to knock all the pins down.
2. No. 432 is a rather old problem with very good qualities. It is not harder than a normal 3-mover. Even the best solution will not be able to make more than 3 points. Don't overlook any of the variations.
3. No. 433 has nothing irregular in it. The only exception probably is that it is harder than a common 2-mover usually is.
4. Don't send your solutions of this enjoyable series. Wait till the second series will have been published.

"GO . . . BAPTIZE!"

by Rev. Jack Quartel

It is such a simple command that Christ gave before He went into heaven, but when believers begin to talk and write about it, it soon turns into a babylonian confusion.

I have a number of letters here, in reaction to the article on rebaptism, defending other positions than the one I presented. I deeply appreciate the christian spirit in which all of them are written. But they agree in only one thing, the rejection of infant baptism. For the rest there is agreement on hardly any point, and some of them even disagree with themselves.

One writes that there is no such thing as rebaptism, because the baptism of children is no baptism at all. Another writes there is no baptism, for sprinkling is no baptism. A third one writes that there is nothing wrong with rebaptism. If someone feels dirty, let him be cleansed in rebaptism. And a fourth one believes that Scripture clearly teaches believers baptism, but by no means excludes infant baptism. But what is especially disheartening is to discover how many different things one text can mean to different people, who approach it with different views. One and the same text can apparently say completely contradictory things.

It is simply not possible in an article to enter into all the different arguments, and texts that have been presented. Instead I would like to make some observations based on them.

IT IS NOT NEW

When I read these defenses of believers baptism, I am back in familiar territory. I have come across this before. To some it may seem like a new discovery, but nothing is farther from the truth. Many years ago, when I was in training, we had to study up on Anabaptism. And most of the ideas of Anabaptism turn up again in these letters and many more conversations.

The Anabaptists formed the radical wing of the Reformation. The break with Rome was not complete enough to suit them. But their extreme views have never found favour with the reformers. Carefully and repeatedly these views were shown to be contrary to Scripture. And now here they are again, cropping up for the umpteenth time. It is striking. And I acknowledge that there must be a reason why believers keep on being tempted by these views. Let us examine some of the points of difference.

THE COVENANT

I wished I could have read up some more on the Anabaptists. But one thing did strike me in my reading of both the letters I received and about the Anabaptists, and it seems rather fundamental to me, and that was their view of the covenant.

In that well-known chapter, Romans 11, I read that christians from among the gentiles, are grafted into Israel, like a wild olive shoot is grafted into the old stem. The illustration is obvious. There is a continuation between Israel and the church, between the old testament and the new, between the old covenant and the new. There is only one church, that is the church of the old testament into which these called from among the heathen are introduced.

There is only one difference between old and new covenant. The old covenant blossoms out in the new. There is no break, only continuation. The new is not different, it is richer than the old.

Peter makes that clear on Pentecost day. And what he says has clear implications for baptism. He refers to the covenant promise that God gave to Abraham, in Genesis 17:7, "I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be a God to you and your descendants after you." Peter, at the moment when the new covenant is introduced, on Pentecost day, takes this promise also for that covenant. He indicates the continuity, when he says in Acts 2:39: "For the promise is to you and your children." God worked with generations, with descendants in both covenants. There is only one difference, Peter adds to it: "and to all that are afar off." In the new covenant there is room for parents, and there is room for children and there is room also for those afar off, for the heathen christians.

In short, if the children were included in the covenant which God made with His people, that situation without more continues in the new situation, created at Pentecost.

Anabaptists have always denied this, because they deny the continuity of the covenant. And when I read some of these letters too, I again get the impression that God made two different covenants. One with Israel as a nation, which is still continued with that nation only. And another one, entirely different with the church. There is an old and a new covenant, which have little to do with each other.

The old covenant was based, according to them, on blood relationship, on national ties, it went via generations. But the new is different, it is based on faith only.

As a result of these convictions, Anabaptists, or those who are their spiritual heirs also believe that Israel has a peculiar place in God's plan with the world. And they also have strange millennial views. One thing often hangs together with another.

However, I read nothing of that in Scripture. God, it strikes me, deals only with two kinds of people, like He always did, namely believers and unbelievers. The

prophecies in Ezekiel and Daniel are by Anabaptists applied to the national Israel. God never recognized that. The Old Testament is too full of illustrations to be able to miss that point. God only dealt with the Israel that believed. And when Israel refused, He left them in the desert, or made them die under the oppressors' sword, or He took them to Babylon, and He continued with a remnant, a faithful remnant. And Jesus stressed the same thing. He fumed against the pharisees, who believed in blood ties only, who believed that the Jews were superior because of race. Jesus quickly made clear that this never was so, nor ever will be. You can be of Israel only through faith. And on Pentecost this opportunity was extended as well to the heathen people. So that the Church today is part of Israel, grafted into Israel.

It is incorrect therefore to say, that in the old covenant only blood

relationship played a role. Faith did too, a living faith, a faith that showed itself in love for the widows and fatherless. And it is also incorrect to say that in the new covenant faith only plays a role. Blood relationship has a place too, as Peter showed in his quotation.

A PEOPLE

This covenant view seems basic. If our ways separate here, there is little hope that we will get together on the point of baptism.

The old covenant continues in the new. That means that in both there is a place for faith and blood relationship. It also means that there is room for the individual and the collective.

It is rightly stressed by my correspondents that there is a need for personal commitment. They are also right when they accuse the church of having overlooked this or understressed this. It is

true that many people rested secure in the knowledge that they were baptized and belonged to the church which in its opinion was the truest. But merely being baptized, and merely belonging, to no matter how true a church, is not enough. Salvation is not a mass affair, it is a personal affair. You must accept Jesus indeed as your personal Saviour. It is not enough that your parents chose, you have to choose yourself. And without that clear choice you made there is no real, living relationship with the Lord. Without that choice your faith is dead. When it is time to go to heaven, you cannot hide in the crowd you used to hide in. You can do that in church, but not when you face the Lord of heaven and earth. You must appear for Him personally, and give an account of all you have done or failed to do. The Good Shepherd has a flock, indeed. But He knows all His sheep by name (John 10:3).

Yes, it is true, salvation is a personal thing.

But it is more than a personal thing, it is also a communal thing. There is more than the individual, there is also a people. There are sheep, and there is a flock. There are members and there is a body. That was quite apparent in the Old Testament. God often dealt with individuals, but only insofar they belonged to His people. If a sheep wants to follow the Good Shepherd, whether it likes it or not, it becomes part of the flock. And the Shepherd always deals with His sheep as a flock, or with the individual sheep as part of the flock. I Corinthians 12 and following chapters are a clear illustration of what it means to belong to a people, what the results of that are, the practical consequences.

Anabaptists, however, constantly, in reaction to a failure to see

(Continued on page 12)

LIVING ABOVE THE LEVEL OF HOSTILITY

by REV. RALPH HEYNE

Pine Rest Christian Hospital Chaplain.

The further step on the Road to Maturity is put in the form of this question: "Do you live above the level of hostility and aggressiveness?" I put it that way purposely. Can we live above the level of hate and anger? Some people go through life with a childish type of belligerence. Often they are the ones who are weak and insecure in themselves. For only the strong can actually afford to be gentle. We all have within ourselves the feeling that we are hurt or that other people frustrate us. We have conflicts with others. But the great question is, can we live above this form of hostility? Do we have to strike out in anger? Do we have to constantly show our hostility?

In the past few months we have witnessed a number of riots in our larger cities. The devastating results in these riots have been evident by the wanton destruction of property, the looting of stores, vandalism, and even in the death of a number of people. The one thing that is evident in these riots is that underneath these is a feeling of hostility on the part of those who riot. This hostility may have been hidden there for a while and then it comes out into the open and breaks out in such violent form. We know that hostility has always been present in the world. From the very day of Cain on we find that there was violence and hatred and hostility. For anger and hostility is an overpowering emotion and it is one of the most common and yet one of the most dangerous.

I feel, however, that in order to overcome hostility we have to take a more mature outlook on life. If you hold a little baby down so that his motions are restricted, he will cry with anger and struggle to be released. As he grows older he will show his anger in more aggressive ways. Most children have their temper-tantrums. This is something that most of us go through. And it surely is not uncommon for children to strike out and to kick each other in hostility or to pull one another's hair or to speak out in angry words. As people grow older they begin to see that such ways of expressing anger are not socially acceptable. They reveal their anger by words or by deeds that may hurt another person, or even by angry glances. This indicates that anger which is seen in the lives of people is merely a going back to the childish form of expression of their hostility. In these race riots, for example, you find extremely infantile ways of expression of feelings, almost on animal level. It is an expression of hostility.

Now what causes hostility? There are differences in people. There are some things that make me angry that might not affect you that way. But in general, the most common form is frustration. Especially when we are frustrated by the act of another person. This means for us that the other person stand in our way so that we cannot accomplish that which we set out to do. Someone blocks our path and we cannot reach our intended goal. We feel threatened by such a person and we feel like striking out or pushing them out of the way. This is the form of hostility commonly known among people.

There are many people who take the attitude, don't you dare step on my toes. I am sure that all of us have friends and acquaintances whose feelings are very easily hurt. We must always be on our guard because they are overly sensitive to the slightest remark that is made. Sometimes we find this situation developing in the home because the husband and wife are overly sensitive. And you cannot build a family when both people in the family take the attitude of having a chip on their shoulder. It leads to constant conflict and bickering because they are always being insulted.

There are ministers who have to handle people in their congregation with kid gloves because they are always in danger of being angry or being frustrated. You know the kind of people, the kind of people who are in church and they think that when the minister says something rather pointedly he is talking about them. Or they will even tell the minister that he was addressing his remarks

Pastoral Counselling

particularly to them. This is the kind of attitude, this over-sensitivity, which usually underlies hostility. For basically, hostility grows out of the fact that we feel insecure and are easily threatened by others.

A patient wrote the following: "I am about ready to call it quits. I hate everyone and I even hate myself. There is absolutely no reason for living. I haven't got any friends. I don't like my job. I am here only because I haven't got the courage to commit suicide. I am afraid to die, but I can not go on living." When asked why she had no friends this person responded, "I suppose it is my own fault. I am sarcastic and belligerent most of the time and I can not pretend to be happy when I am really angry. But I have gone through so much it is no wonder that I go around with a chip on my shoulder." And then she goes on to tell what happened. She had a brother who teased her a great deal when she was younger and she would become angry with him. Her parents would bicker a great deal and the home environment was bad. In addition to all this, she had an automobile accident which gives her a rather noticeable limp. As a result of all this she feels constantly angry. She thinks the world is a cruel place in which to live, and she shows her anger by an ugly disposition.

What are you going to do about this kind of a situation? When people do not live above the level of hostility and above the level of frustration, how do you overcome these hostilities? I think it is well for us to remember that anger is sinful, for it flows from a sinful motivation. I know there is also such a thing as "be ye angry and sin not", and there is a righteous anger. I know Jesus had this kind of anger. But you find in Christ this righteous anger. He could show his indignation, but he never lost his temper. He may have been angry at times, but he never lost control.

And so, the big thing is that we learn to gain the victory over ourselves in a lifelong process of training and education. It is a matter of learning to control ourselves and our feelings. And this has to begin when we are children. Parents must teach their youngsters not to continue in anger, not to be constantly hostile. I know sometimes parents make a great deal about temper-tantrums when little Johnny bumps his head on the floor or hits his head against the wall. But this is something that we have to be little alarmed about, because we know that they will get over these things as they grow up, provided that they do not get too much attention when they have a temper-tantrum. But when these temper-tantrums go on into adulthood it is a very dangerous thing.

It is a good thing to look at yourself in the mirror when you are in a fit of temper. You will find that it is not a very nice picture. It is good to take a careful analysis of ourselves when we become angry. Asking ourselves, why am I really so angry, or what good does this anger do? In this way alone can we learn to overcome it. And you will always notice that back of hostility and anger there lies a spirit that is immature, a person who is weak. And for this reason he has to strike out with stinging words or with irresponsible acts. But this is always sin. It is a sin against God, because actually you are losing control. And when you approach your anger in this way, you are liable to say to yourself, wasn't it a silly thing to get all worked up about? The discussions that people have among themselves usually end that way. There is really no good reason for living in hostility.

Learn to live above the level of hostility at the feet of Him who was meek and lowly of heart and had control of Himself under every experience of life. For in this way we, too, can take a step towards maturity.

THOUGHT FOR TODAY: God knows the resources of the human soul better than we do ourselves. And he tells us that He will match whatever difficulties He sends. God so weighs the trials and the temptations and then He matches them with sufficient reserve in the soul to be able to face them. This is a beautiful promise. We should learn to live according to it more.

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(Continued from page 1)

"If I ask for a mansion, Mike will get two mansions?" Pat continued. The angel nodded.

Envy basely withers at another's joy. The envious man feels other's fortunes are his misfortune; their profit, his loss; their blessing, his bane; their health, his illness; their promotion, his demotion; their success, his failure. Phineas Fletches said of envy, "Sick of a strange disease, another's health."

More than one New Testament passage ranks the envious person with the debauched and the drunkard (Rom. 13:13; Gal. 5:19). The medieval divines recognized the severe wickedness of envy when they counted it among the seven deadly sins, second only to pride. Recognized traditionally as a part of moral theology, the seven deadly sins give structure to Dante's *Purgatory* which follows their order, and are discussed in Chaucer's *Parson's Tale* and in Marlowe's *Doctor Faustus*. In his essay on

But because not a gross fleshly sin, but rather sly and subtle, envy can conceal itself under the guise of friendship, visiting in peoples' homes, dining with them, and all the time envying them. Or it can worm its way into church with little trouble. If someone suffers a temper tantrum in church, everyone around gets the benefit. If you envy, your closest neighbor need not know. The fellow who staggers into church drunk advertises his inebriation. But someone could envy repeatedly during a church service, during hymn, prayer, Bible reading, ser-

How we need to live above envy! In his probing way revivalist Charles Finney wrote, "Look at the cases in which you were envious of those you thought were above you. Have you not so en-

vied some that you had been pained to hear them praised? It has been more agreeable to you to dwell upon their failure than upon their success. Be honest with yourself, and if you have harbored this spirit of hell repent deeply before God."

Footnotes

⁵ R. C. Trench, *Synonyms of the New Testament*, Eerdmans, Grand Rapids, Mich., 1948, p. 86-90.

The moon crater called Gemma Frisius is named after Jemmas Reinersz, a scientist who was born in Dokkum in 1508 and died in Louvain in 1555. He was professor of medicine in Louvain and the physician of Charles V. His fame rests largely on his *Libellus de locorum describendorum ratione* of 1533. In it he laid the groundwork for new methods of measuring distances on land and sea, particularly for map-making purposes. One of his students was Stadius, who

Metius, another of the moon craters, is named for Adriaan Adriaanzoon, (1571-1635). His Latin name was Metius (Measurer) since he was an expert in the field of measurement. He was professor at the University of Franeker, where among other things he taught geometry and astronomy. He wrote treatises on the use of the globe, the gnomon or sundial, and the astrolabe, an instrument for observing the position of celestial bodies. Among those who attended his lectures were Descartes and Prince Ulric of Denmark.

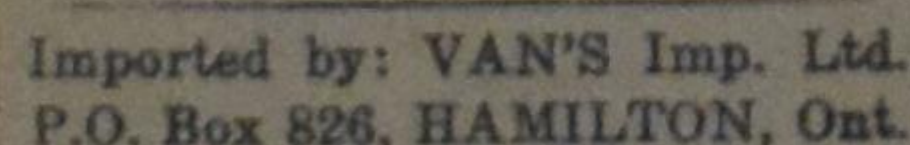
The last of the four "Frisia

erators" is known as Phocylides, a name given this time not by Riccioli, but by Prof. J. H. Mädler, a German astronomer who lived during the middle of the previous century. The name honors Johannes Phocylides (Jan Fokkes) Holwarda, a philosopher who was born in Holwert in 1618 and died in Franeker in 1651. Holwarda was often called "Lumen Frisiae," the Latin for "Light of Friesland," as the result of a dissertation which he wrote on the eclipse of the moon. While he was professor at the University of Franeker he wrote a treatise called *Friesche Sterrekunst* (Sterrekunde, astronomy) (1652). He is best known, however, for the fact that in 1638, with a completely darkened moon, he discovered the variable star Mira Ceti. The discovery of its variability, as already indicated, goes back to Fabricius (1596), a matter which was later confirmed by Schickard in 1631. But Phocylides was the first to become aware of the periodic nature of this variability. With him there disappeared the ancient notion of *stellae fixae*, which conceived of stars as fixed and eternal. The knowledge gained that stars may periodically fade and recur.

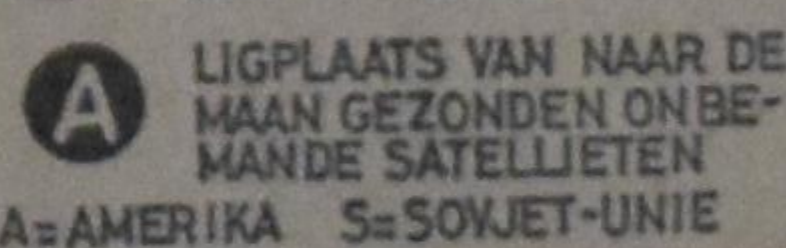
"Frisian News Items",
May-June 1970.

Het Bestuur van de Alliance acht nu de tijd aanwezig om in algemeen overleg met de kerkelijke, sociale en maatschappelijke organisaties in de Nederlands-Canadese samenleving te komen tot een "non-denominational" centrum en heeft het voornemen een bijeenkomst te beleggen voor vertegenwoordigers van bovengenoemde organisaties die in dit project interesse hebben.

Tenslotte deelt het Bestuur mede dat de heer A. H. M. Claus van Banning, Vice-Consul voor Emigratieaangelegenheden van het Consulaat Generaal der Nederlanden in Toronto, zich bereid heeft verklaard in een co-ördinerende functie in het te vormen Comité zitting te nemen.



Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.



GEBONDENHEID

Er bestaat zoiets als "tussen de regels doorlezen." Dat is meestal een hele kunst. Iemand die iets tussen de regels doorleest, vermoedt dat er veel meer achter ligt, dan de enkele regels die hij leest, weergeven. Maar wat er precies achter ligt, blijft een vermoeden.

Zo kregen wij deser dagen een papier in de post, waarop stond "A Declaration of Christian Academic Freedom" En na de openingsregel werd dit gezegd:

"Be it resolved by the Board of Trustees and the Board of Curators of Trinity Christian College that, since Trinity Christian College was conceived by its founders as an independent educational institution, subject only to God and His revelation in His infallible written Word, as defined in the historic reformed confessions, that we reaffirm our historic independence from any man-made philosophic system. We do hereby declare that we will not tolerate the dominance of any such man-made philosophic system within the faculty, curriculum, and related activities of Trinity Christian College. We hereby mandate the President of the College to develop an administrative and academic climate conducive to these objectives.

Adopted unanimously by the Board of Curators and the Board of Trustees in joint session.
Trinity Christian College, Palos Heights, Ill.
December 16, 1970."

Men kan dit lezen en voor kennisgeving aannemen. Maar als men er iets verder over doordenkt, dan moet hier wel een historie achter liggen. Er moet althans voor Curators and Trustees aanleiding zijn geweest om deze verklaring af te geven.

Trinity heeft een bepaalde naam in onze kringen. Een goede naam. Een ieder die er direct of indirect bij betrokken is geweest, weet dit. Dat dit college nu juist met deze verklaring van academische vrijheid komt, zegt wel iets.

Het zegt zoveel, dat hoewel men een bepaalde filosofische denkrichting kan voorstaan men aan die denkrichting nimmer gebonden wil zijn. Waar men aan gebonden is, en door deze verklaring zich eigenlijk opnieuw aan onderwerpt, is aan God en aan Zijn Openbaring in zijn onfeilbaar geschreven Woord. En dan wordt nader verwezen naar de definitie of omschrijving van dat Woord in de historische gereformeerde belijdenis.

Door dit te zeggen doen wij niets af van de belangrijkheid van een christelijke filosofie. Meermalen is beweerd, dat zo'n filosofie alleen maar als een stuk gereedschap ("tool") wordt gebruikt. Maar Trinity zegt — of zegt opnieuw — dat men nimmer gebonden is aan het gebruik van dit gereedschap, dat men zelfs een domineren van dit gereedschap niet zal dulden. Men wil academische vrijheid die alleen gebonden is aan God en Zijn openbaring.

Wij zijn Trinity dankbaar voor deze verklaring. Het kan alleen maar de reeds goede naam, die dit instituut heeft, ten goede komen.

D.F.

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VAN ANDERE DRUKPERSEN

Wurmbrand schrijft: Leugens over het christendom in Rusland

De verrader Timoshenko, leider van de officiële russische Baptisten Unie, verklaarde tijdens de Nationale Conferentie van Christelijke Omroepen in Washington, dat er in Moskou dertien Baptistenkerken waren, elk met ongeveer twee- tot drieduizend leden. Deze verklaring werd zonder meer door de Baptisten in de hele wereld gepubliceerd. De leugen werd geloofd.

Allereerst verklaar ik, dat in de hele Sovjet Unie geen vrije Baptistenkerk bestaat. Baptistenkerken bestaan alleen ondergronds. De Sovjetpers ondersteunt mijn verklaring. De "Sovietskaja Bielo-russia" van 13 maart 1970 publiceert een artikel: "Baptisme en Baptisten". Daarin lezen we dat in de Sovjet Unie geen zuiver Baptisme bestaat; het is een samenvoeging van Baptisten, Vergadering van Gelovigen en Pinkstergemeenten. We zouden er ook de

Mennonieten aan toe willen voegen. Dus de kerk die de naam Baptist gebruikt, is geen Baptistenkerk, maar een mengelmoe, die niet eens het recht heeft bij de Europese Baptisten Unie of bij de Wereld Baptisten Alliantie te horen, net zomin als in Amerika de Episcopalen, de Vergadering van Gelovigen, de Pinkstergemeenten en Mennonieten tot de Anglicaanse gemeenschap kunnen behoren. Dus er bestaat niet één kerk in Moskou, die zuiver als baptistengemeenschap beschouwd kan worden, leugenaar Timoshenko!

Maar stel nu eens, dat we die ene kerk als baptistenkerk zullen aanvaarden. Waar is dan het adres van de andere 12 kerkgebouwen in Moskou, waar in elk daarvan, tweehonderd tot drieduizend Baptisten openlijk hun geloof belijden? Niemand in Amerika was zo onbeleefd hem deze vraag in het openbaar te stellen. De leugen werd zondermeer geslikt.

Een Amerikaan met verbeeldingskracht, Ken Semenchuk, van wie beweerd wordt dat hij een christen is, geeft verslag van zijn reis naar de Sovjet Unie onder de titel: "Wij vonden God in Rusland". Het artikel werd gepubliceerd door "Eternity", "Christian Digest" enz. Niemand heeft gecontroleerd of deze Semenchuk inderdaad in Rusland is geweest. Hij is er niet geweest. Hij is in een show-Rusland geweest. Iedere christen weet precies het adres van Christus in Rusland. Hij gaf het Zelf: "Ik was in de gevangenis en gij hebt Mij niet bezocht". Toen de heer Eban, de minister van Buitenlandse Zaken van Israël West-Duitsland bezocht, legde hij eerst een bloemenkrans op het monument voor de Joodse slachtoffers van het nazisme en pas daarna

sprak hij met de duitse regering. Als een christen in een land komt waar vervolgingen heersen, behoort hij eerst zijn broeder in de gevangenis te bezoeken. Als u het niet van de Heiland wil leren, leer het dan maar van de ongelovige Joden. Maar Semenchuk en anderen zoals hij, gingen Hrapov niet bezoeken, die al 25 jaar in de gevangenis zit. Horev, die al 21 jaar gevangen zit, Aida Skripnikova en alle andere helden en heldinnen. Hij deed niet eens zijn best hen te bezoeken om later terug te komen en ons te vertellen dat hem de toegang was geweigerd.

En dan schrijft hij een prijzend artikel over de vrijheden aan de christenen in Rusland. De inkt van zijn artikel was nog niet droog, toen wij het nieuws over de tweede arrestatie van broeders Vins en vele anderen vernamen.

Timoshenko en Semenchuk behoren tot een wereld die als een schaduw voorbijgaat. Voor een dag, die in eeuwigheidslicht gezien minder is dan een seconde, willen zij iets zijn en iets te zeggen hebben.

Hoewel veroordeeld door sommigen en in de steek gelaten door anderen, zet de Ondergrondse Baptisten Kerk in Rusland haar zware strijd voort. Sommigen hebben haar bestaan betwist. Welnu, aan welke voorwaarden moet een ondergrondse kerk voldoen, voor dat een eerlijk, nadenkend mens haar

bestaan erkent? Zij zou opleidings-scholen moeten hebben.

De "Nauka i Religia" (Moskou, mei 1969) bewijst in een artikel getiteld "Ondergronds" (Podpole) dat er zo'n opleidingschool bestaat, diep in de eindeloze wouden van Siberië.

Zij zouden geheime drukpersen moeten hebben. De Sovjetschrijver Savkin beschrijft er een in zijn boek "Een geheime samenkomen"; de ontdekking van deze geheime drukkerij leidde tot arrestaties.

Zij zou geheime bijeenkomsten moeten hebben. De "Sovietskaja Moldavia" van 11 juni 1968 maakt er melding van.

Er zouden in het geheim doopdiensten moeten zijn. In de "Pravda" van 19 augustus 1969 vinden we een beschrijving van zulke doopplechtigheden.

Zij zou geheime kerkeraden moeten hebben. De "Tashkentskaja Pravda" vertelt ons dat ook deze bestaan.

De Ondergrondse Kerk werkt aan de uitbreiding van Gods Koninkrijk. Zullen wij stilzitten, of gaan we hetzelfde doen? Doet uw uiterste best het nieuws over de gemartelde Ondergrondse Kerk te verspreiden in uw kerk, uw familie, uw woonplaats, op uw verenigingen en aan uw universiteiten.

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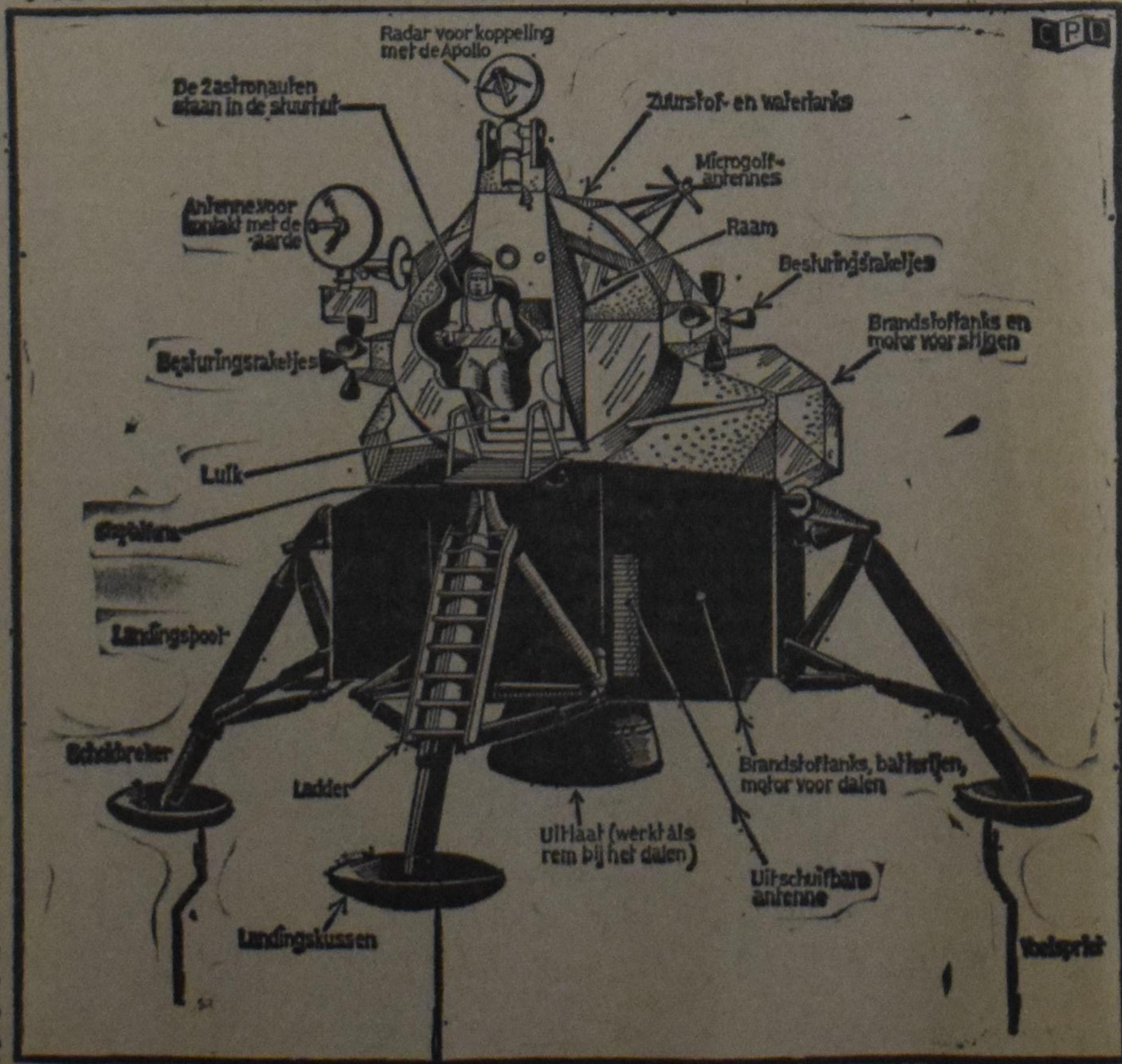
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CHARITY CLAUSE TO BECOME LAW ON FEBRUARY 15 ?

By Gerald Vandezande

In the January 21 issue we reported that Bill 167, which includes the so-called charity clause, was expected to be "proclaimed" (come into force) during the early part of January, 1971. This report was based on an official statement made on December 9 by a high-ranking Ontario Department of Labour spokesman.

However, on January 18, the Executive Assistant to Ontario's Deputy Minister of Labour advised the C.J.L. Foundation that the Bill will not be proclaimed during January, but that it is expected to become effective on Monday, February 15. This official said that the drafting of the many new rules and regulations, including those governing the so-called charity clause, had taken much more time than originally anticipated. Reportedly, these rules and regulations are now being printed. They will be released on the same day as Bill 167 will be "proclaimed."

We are pleased to report that a steadily growing number of people are contacting the Foundation for legal and other assistance. We hope that many, many more will do the same. It is most important that all Christian workers who are now covered by collective agreements which force them to be members and/or financial supporters of disbelieving trade unions against their will, make it a point to get in touch with the Foundation as soon as possible. We would like to assist them in the preparation of the application to the Ontario Labour Relations Board for permission to pay to a registered Canadian charity.

Let's all make grateful use of this God-given opportunity to discontinue our affiliation and identification with labour organizations which are in the grip of and driven by spirits almost totally foreign to the Holy One. Let's communally witness to the life-redeeming power of the Word. Let's be one in our Christian confessional living, so that the world will believe that the Father sent Christ (John 17:21-23).

Since quite a few people apparently wonder how the so-called charity clause reads, we are reprinting it in full below:

35a - (1) Where the Board is satisfied that an employee because of his religious conviction or belief,

- (a) objects to joining a trade union; or
- (b) objects to the paying of dues or other assessments to a trade union,

the Board may order that the (compulsory unionism) provisions of a collective agreement of the type mentioned in clause a of subsection 1 of section 35 do not apply to such employee is not required to join the trade union, to be or continue to be a member of the trade union, or to pay any dues, fees or assessments to the trade union, provided that an amount equal to any initiation fees, dues, or other assessments are paid by the employee to a charitable organization mutually agreed upon by the employee and the trade union, but if the employee and the trade union fail to so agree then to such charitable organization registered as a charitable organization in Canada under Part I of the Income Tax Act (Canada) as may be designated by the Board.

(2) Subsection 1 applies,

- (a) subject to clause b, to employees in the employ of an employer at the time a collective agreement containing a (compulsory unionism) provision of the kind mentioned in subsection 1 is first entered into with that employer and only during the life of such collective agreement; and
- (b) where a collective agreement in force when this subsection comes into force contains the (compulsory unionism) provisions mentioned in subsection 1, to employees in the employ of the employer at the time this section comes into force and only during the life of such collective agreement.

and does not apply to employees whose employment commences after the entering into of the collective agreement when clause a applies, or after this section comes into force, when clause b applies.

The language of the above-mentioned section is rather complex and confusing. It basically states that an employee, who because of his religious conviction or belief objects to joining a trade union or objects to paying union dues, may pay the equivalent of union dues to a registered Canadian charity. However, the Ontario Labour Relations Board must approve the objector's request.

In view of some people's understandable fears that a trade union may make life miserable for an employee who prefers to pay to a charity instead of to the Union, it should be kept in mind that subsection 2 of Section 35 of The Labour Relations Act will read:

- (2) - No trade union that is a party to a collective agreement containing a (compulsory unionism) provision mentioned in clause a of subsection 1 shall require the employer to discharge an employee because,

- (a) he has been expelled or suspended from membership in the trade union; or
- (b) membership in the trade union has been denied to or withheld from the employee,

for the reason that the employee,

- (c) was or is a member of another trade union;
- (d) has engaged in activity against the trade union or on behalf of another trade union;
- (e) has engaged in reasonable dissent within the trade union;
- (f) has been discriminated against by the trade union in the application of its membership rules; or
- (g) has refused to pay initiation fees, dues or other assessments to the trade union which are unreasonable.

In addition, Section 51a has been introduced. It imposes the duty of fair representation by the trade union. This section reads as follows:

51a - A trade union, or council of trade unions so long as it continues to be entitled to represent employees in a bargaining unit, shall not act in a manner that is arbitrary, discriminatory or in bad faith in the representation of any of the employees in the unit, whether or not members of the trade union

or of any constituent union of the council of trade unions, as the case may be.

Please note that the union must fairly represent all employees, "whether or not members of the trade union. . ."

Also, it should be remembered that a trade union is not allowed to act "in a manner that is arbitrary, discriminatory or in bad faith. . .". If anything is not clear to you or anyone else wishing to exercise his or her legal rights under The Labour Relations Act, please do feel free to get in touch with us:

C.J.L. Foundation, P.O. Box 151, Rexdale, Ontario. 743-7311.

CLAC, 100 Rexdale Blvd., Rexdale, Ontario. 743-7311.

Gerald Vandezande, 90 Hadrian Drive, Rexdale, Ontario. 743-4484.

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Stan De Jong, 1 St. Helena Street, Box 2115, St. Catharines, Ontario. 934-2165

C. J. Vanderlaan, 57 Jasper Avenue, Box 132, Chatham, Ontario. 354-4831.

Everyone of us will gladly be of service to anyone!

Note: The C.J.L. Foundation's Annual Meeting will be held on Saturday, February 27, 1971, at 1:30 P.M. in the West Humber Collegiate Institute, 1675 Martingrove Road, Rexdale, Ontario. See the announcement and ads appearing in this paper.

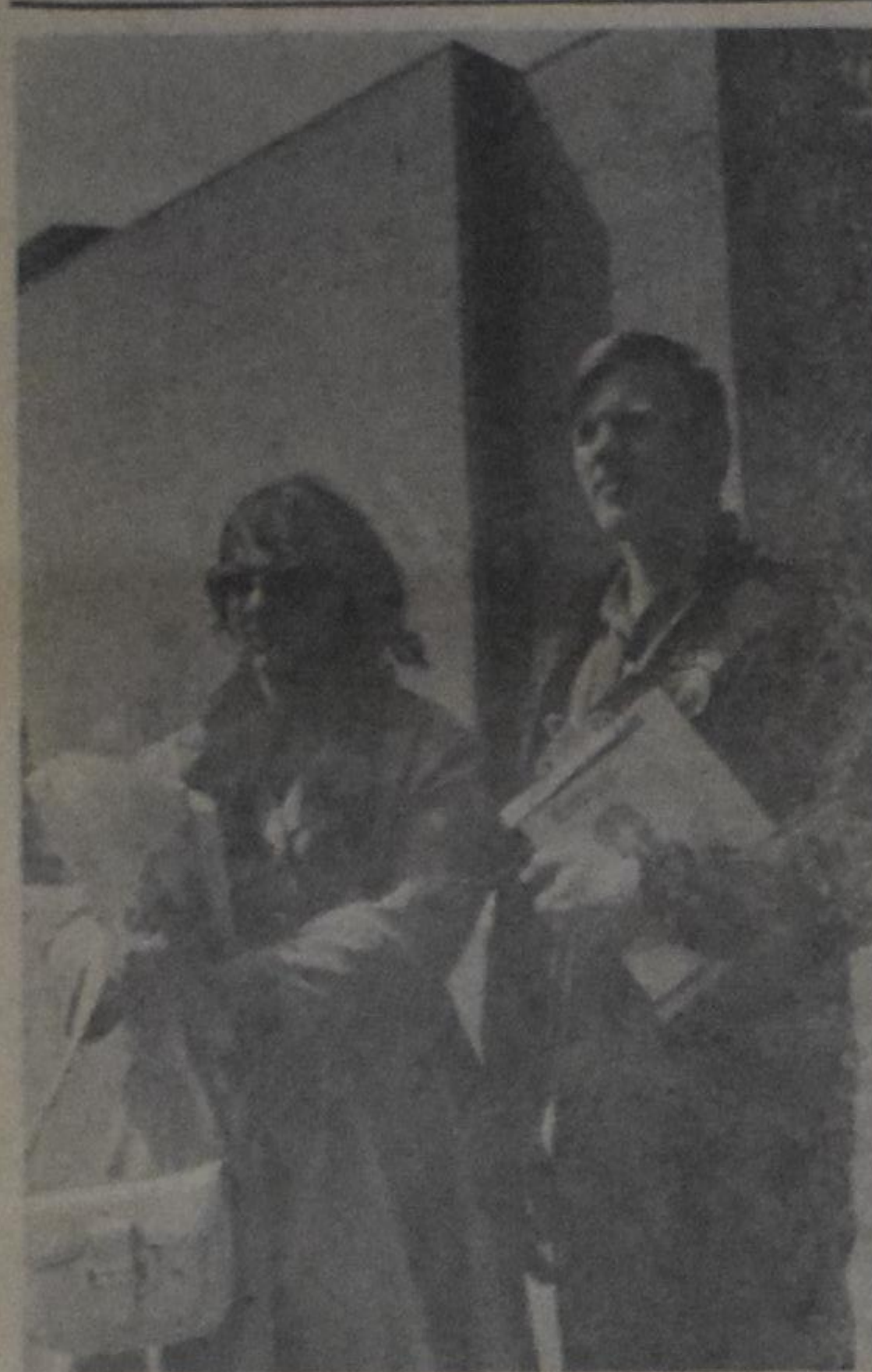
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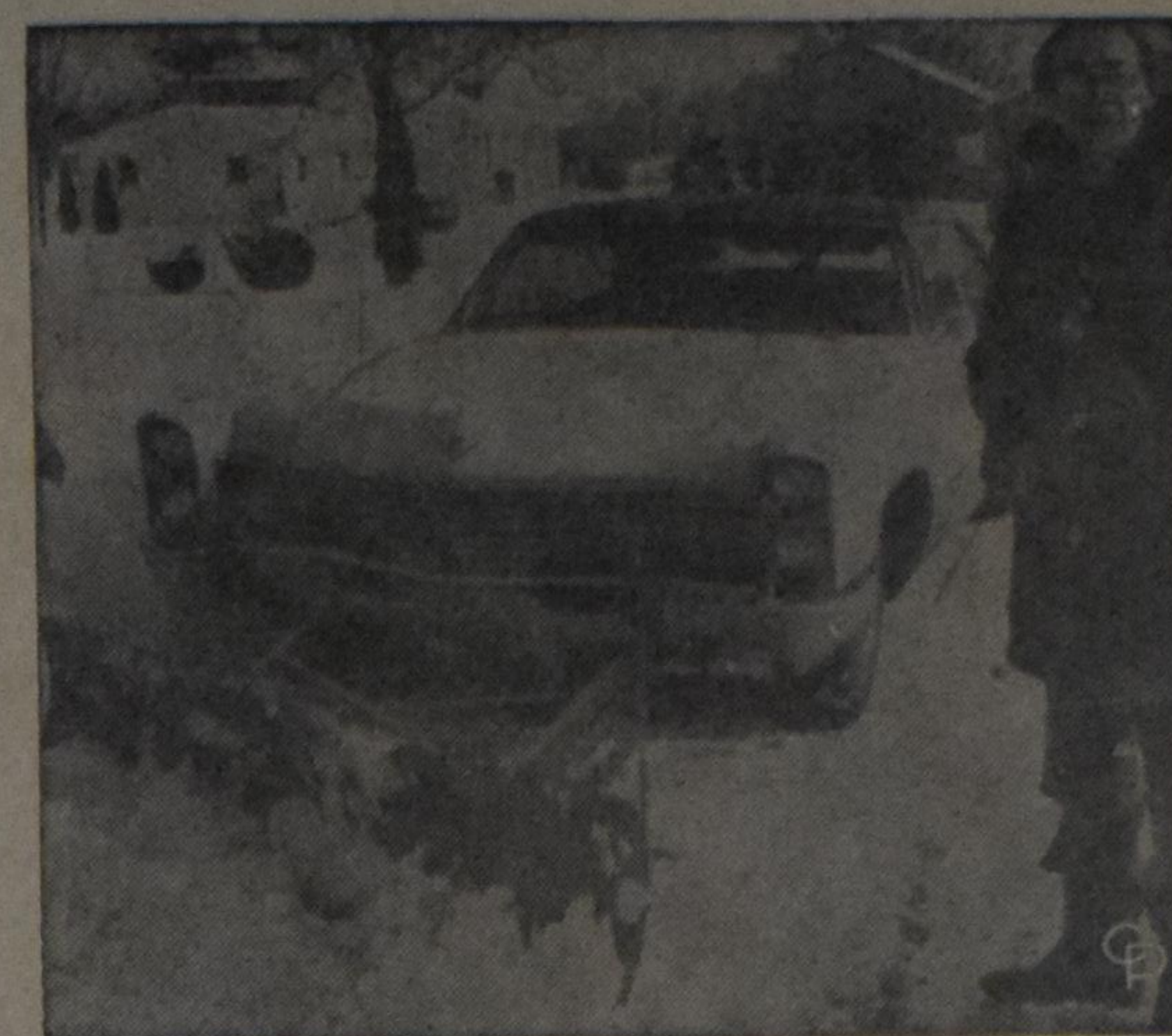
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THE WORLD AROUND US

Our environment - what are we doing?

(Part I)

Today we are all experts about environmental pollution. The papers are full of it, specials on T.V. deal with it, radio has special programs about it, and the kids are told about it in the schools. Although 'environmental pollution' has many meanings, they really all boil down to the movement of objects by human action from places or conditions where they are natural or unobjectionable to places or conditions where they are unnatural, objectionable or injurious. There are, of course, degrees in this, ranging from the least objectionable to the most injurious. Usually, the degrees of pollution are divided into four categories.

Class I consists of movements of objects from places where they are unobjectionable to places where they are objectionable, without being injurious to safety or life. For instance, topsoil is valuable in the garden, but is objectionable on the diningroom tablecloth. A can of pop in the refrigerator is fine, but an empty pop can on the lawn is considered pollution. But it is a sort of aesthetic pollution, and not the variety that harms life.

If this was the case, it would come under the Class II heading which is generally considered to deal with things which are injurious to safety or to life. The difficulty is that some people would apply it to human life only, while others include all forms of life. An example of this is the insecticides and weed killers that may be used on the lawn or garden. It may not kill the worms who digest these poisons; they go on making topsoil even if they are full of DDT. But it may kill the robin who eats the worms. Some people argue that the lack of robins is only an aesthetic loss and only a loss to those persons who happen to like seeing robins. But others maintain that no one knows exactly how all the different forms of life fit together and are interdependent, including man, so that we have no way of being sure that the loss of robins and many other forms of life from DDT, including sea birds and some hawks, may ultimately be very injurious to human life. At this point you have reached the more complex and less known aspects of environmental pollution, the ecology aspects.

Ecology is concerned with the interrelationships between natural environment and living forms, a process in which one form is dependent upon the continued survival and operation of other forms, even when we are totally unaware of the relationships. Class III pollution is concerned with the disruption of ecological relationships and the complex balanced interrelationships of living forms within the natural environment. For example, man may be dependent on beef which is dependent on grass and corn, which is, in turn, dependent on topsoil, which may be dependent on worms, which may be dependent on all kinds of things, including bacteria. The natural living conditions are surrounded by non-living conditions, such as rain in the case of growing corn for the animals. But non-living conditions like temperature and rainfall not only influence the forms of life, but are also influenced by them. Both temperature and rainfall are influenced by the prevalent forms of vegetation.

Living forms as a whole form a pyramidal hierarchy with soil, bacteria, worms and other invertebrates on the lower levels; many species of vegetation on somewhat higher levels; fewer species of herbivorous vertebrates on an higher level, and a considerably smaller population of carnivores near the top levels, with man at the apex. In this pyramid of life there is a system of ecological dependence

in which the higher levels are supported by the lower ones. The interrelations among the levels go in both directions with materials being processed upward to higher levels from lower ones at the same time that dead individuals or their waste products are being broken down to lower levels where they become available as materials for repetition of the building-up process. Thus materials are constantly flowing both ways in the pyramid, and the upward process is as important as the downward process.

But man tends to resent to degradation process of decay and disintegration by the activities of the bacteria, parasites, termites, worms and many other kinds of 'pests', and to kill those living forms which are doing their necessary part in the pyramid of life. Man also likes to change materials which are susceptible to degradation by the natural process, such as wood and paper, into materials which cannot be degraded, or can be degraded only very slowly, (such as plastics, detergents, rustless metals) by natural processes.

And this brings us to class IV pollution which can be defined as the actions of men through which he distorts or destroys fundamental cycles in the biological pyramid to such a degree that life for a whole series of living forms becomes impossible over wide areas and perhaps over our globe as a whole.

The obvious question to ask is 'Why are we doing it?', and the answer is both very simple and very difficult. We do it because of the outlook we have on life. Another way of saying it is because of the value system we have built over the centuries. Pollution did not begin with the industrial revolution, although it certainly gave it a boost; pollution began when man first discovered that he could change his environment. The initial attempts were very simple; man discovered agriculture as an alternative to hunting and fishing, and he set out to change a small part of the earth around him. The ecology was upset, but it was on such a minor scale that it could not be noticed. Man went on to discover and learn new things. Farms became larger; copper, later iron was discovered and more efficient tools could be constructed. Life was less hazardous and a longer life span increased the population which meant that more food had to be grown. Some men began to concentrate on making tools and trading them for food, thus specialization began. Other men became traders and slowly a modern society grew up.

Man did not live solely for bread; he also developed a culture, and his culture was more often than not shaped by his beliefs, be they polytheistic views of many tribes or the monotheistic religion of the Jews. Many of the concepts held by the Jews were incorporated in what we now call the Judea-Christian tradition. Man had dominion over the earth, he was the crown of creation and the world was instituted by God as his habitat. As long as man tried to live WITH nature, there was no problem, but he soon began to exploit it, and as Western society increased in knowledge so did their scope of the exploitation. Man did not live with nature anymore, but became established in opposition to nature. It is clear that it is not the 'backward' peoples of the globe who are threatening to destroy the ecological basis of human life, but the most advanced groups of our Western Civilization, especially the Europeans and the Americans. The peoples of the Third World are threatening the natural environment chiefly to the degree that they are trying to adopt Western ways of life, including technology, organizational patterns and outlook.

(To be continued.)

J. J. Bout.

From the Bookshelf

BETWEEN TEXT AND SERMON

Review on Dr. J. T. Bakker,
HET DOGMA TUSSEN
TEKST EN PREEK
Kamper Cahiers No. 9,
J. H. Kok, Kampen, 1969.

With respect to the many problems of spiritual poverty in the church one often hears the cry that all we need is to go back to the Bible. We have to be redeemed, so we are told, from what people have said about the Bible (such as theology and church dogma) in order to hear again what the Bible itself has to say. Not man's words but a return to "just the Word of God." The title "Mere Christianity" of C. S. Lewis' famous little book speaks also of this same desire: "mere" in the sense of the gospel reduced to the very heart of its message, stripped from all ecclesiastical elaborations and theological speculations.

This cry "back to the Bible" meets instant approval among evangelical Christians. As Reformed people we even would say that the rule of "just the Bible" (Sola Scriptura) is the basic principle in our church. As such the Reformation fathers broke with some dogma and traditions of Rome. And in order to maintain our Reformed character, we are furthermore admonished, we have to continue the Reformation among ourselves in getting rid of the spiritual garbage that has also been piling up in our Reformed backyard of traditional ways of understanding and practicing God's Word.

We have sympathy with the rallying cry: "Only the Bible." At the same time we can grow tired of this slogan when employed as an easy prescription or magic formula to cure all our church ills. Can we really speak in terms of a simple dilemma of either "man's words" or "only God's Word?" I think of a typical worship service where the minister may call the congregation to worship by taking the psalmist's words: "The Lord is in His holy temple; let the whole earth be silent before Him." And the congregation may respond by singing: "A people waits for Thee . . ." The ideal picture here is of a congregation that has silenced the voice of man and opened itself fully and exclusively for the voice of God. The reality, however, is that the congregation has no such "open mind and heart" for the simple reason that it has already heard this Word of God before, and responded to that Word by stating (church dogma), interpreting (theology) and practicing (witness) its meaning. The congregation hears the Word of God in the setting of a historical process. In the setting of a prior hearing and responding the congregation listens on Sunday to the sermon. The congregation is not silently waiting but has definite expectations and demands as to what is to come from the pulpit. This the preacher knows when he signs the form of

subscription. Also as far as the application of that Word of God is concerned in the Christian life, the church has definite expectations and demands. Apart from dogmatic statements the church has also stated what the Christian life should be in the world by the positions the church through its history has assumed on the political, social, cultural and moral problems in the world.

All this I write in connection with a public lecture of the Kampen Theological Seminary professor, Dr. J. T. Bakker, now published in the series "Kampen Cahiers" with the title "Het Dogma tussen Tekst en Preek" (dogma between text and sermon). Although this lecture is of a definite academic nature, the problem raised here deserves general attention. We witness the effects of our church dogma on the preaching each Sunday; effects dreaded by some, cherished by others.

First of all, Dr. Bakker recognizes the harmful effects of dogma as an obstacle between text and sermon. Our dogma is our church's response to God's Word; our church's interpretation of what the message of the Bible is. Dogmatic exegesis (exegesis = explanation and interpretation of a Bible text) happens when we go first of all to our dogma and secondly to the Bible text. Moreover, the Bible text is then being used in our dogmatic system as a so-called "proof-text" for our dogmatic teaching. In that case dogma governs the interpretation of the text; the text becomes the servant of our dogma. While some texts fall neatly in line with our dogmatic structure, hence becoming valuable proof texts, other texts appear to be more complex or even seemingly contradictory to our dogma. It is amusing, in a sense, to see how a dogmatic exegesis can wrestle with such texts that defy dogmatic accommodation. These "trouble texts" can be simply ignored and neglected as being too awkward (thereby selecting a Bible within the Bible; dealing only with some Biblical statements and avoiding other statements that cannot, as we feel, be harmonized with the former statements into one uniform dogmatic scheme). Or these "trouble texts" can by some ingenious exegetical tricks be forced back into the safety of our dogmatic fold ("although the text says . . . this is not really what the text is saying . . ."). Or perhaps the most popular way of dealing with stubborn, unorthodox texts is to smoothly balance them out with other texts ("even though the text is saying . . . we must not forget what the Bible is also saying somewhere else . . . the so-called principle of comparing

Scripture with Scripture). In this way the "one-sidedness" of some text with its cutting sharpness is blunted, defused of its explosive charge, by bringing in the neutralizing effect of "the other side" on account of a desire for dogmatic balance and neatness. All these dangers of a dogmatic exegesis are diagnosed and condemned in one pregnant little sentence: "Daarom mag het dogma in de preek niet de functie vervullen, dat het de direktheid, de divergentie of ook de eenzijdigheid van de tekst afschermt en in feite krachteloos maakt," p. 6. (Dogma in the sermon, therefore, may not function by shielding the direct force, divergent direction or also the one-sidedness of the text and so, in fact, render the text impotent.)

Does this mean that dogma has no rightful place at all in the sermon? Must all sermon material be exclusively drawn from the text without any reference to church dogma? According to Dr. Bakker dogma does have a legitimate, even necessary place, but not before the text (that would be above the text, resulting in dogmatic exegesis where dogma decides the meaning of the text) but between text and sermon. In that position our dogma would be critically subjected to the text and as such manifest the Reformed principle of Sola Scriptura. Dogma, however, is necessary in interpreting the text as it keeps us in touch with the historical character of God's revelation; opening up the full scope of God's salvation work through the ages. A Bible text is not just a flash of some eternal, absolute moment of truth, but a view of God at work in a specific instance for man's salvation. Church Dogma opens a wide "horizon" in which all God's acts of salvation are to be seen as the acts of the ONE God. The unity of our dogma is not to be found in human logic, where everything can be reduced into one system in which all parts become rationally transparent, but is based in the "eenvoudigheid Gods" (that God is One in all that He has ever done or said). This totality view in the history of salvation comes to expression in the Church's confession of God's Word as stated in its dogma. In the preaching of the Word, dogma is to become a "spreekregel" (signpost for preaching), a "verstaan-horizon" (a horizon in which each single aspect is to be understood). Dogma with its stress on the historical nature of salvation-revelation can keep us from a merely individualistic and spiritualistic interpretation of Bible texts.

It is apparent that even after Dr. Bakker's attempt of reconciliation between text and dogma in the sermon tensions will remain. But we do see better how the slogan "only the Bible" in its enticing simplicity cannot possibly resolve that tension. The Word of God cannot be distilled from the whole historical process of revelation as confessed by God's people from age to age. In fellowship with that church we pray that we "may have power to comprehend with all the saints (and that includes church dogma) what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge (and that also includes church dogma)." (Eph. 3:18,19)

Peter L. VanKatwijk.

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GIRL WITHOUT A COUNTRY—Sverre Roibiecki, daughter of Polish refugees living in Chicago, points to the area over the North Atlantic where she was born 21 years ago in a Scandinavian Airlines DC-6. When applying for a passport to visit Scandinavia and meet Norway's King Olav V, she discovered she was not a U.S. citizen, but will be allowed to make the trip. She hopes to get her citizenship when she returns to Chicago.

PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

All people who write or speak of the Church of Jesus Christ ought to be filled with amazement because the Church is Christ's Body. This is not an expression formed by man, but it was given by the Holy Spirit when He made the Bible. We should not forget that the term is applicable not only to the Una Sancta, but to the true church as an institution as well.

Colossians 1:24 says, "... Christ's Body which is the Church." In his epistle to the Ephesians Paul makes clear how the church which is Christ's Body (1:23) functions:

"It was He who gave gifts to men: He appointed some to be apostles, others to be evangelists, others to be pastors and teachers. He did this to prepare all God's people for the work of Christian service, to build up the Body of Christ." (4:11, 12). In Chapter 5:29, against a different background, we read, "no one ever hates his own body. Instead, he feeds it and takes care of it, just as Christ does the Church; for we are members of His Body." And again, in a different setting, and using a different figurative language, Paul speaks about the church as a building in Ephesians 2:20. He says to the gentiles who had accepted Christ by faith, "You, too, are built upon the foundation laid by the apostles and prophets, the cornerstone being Christ Jesus himself. He is the one who holds the whole building together and makes it grow into a sacred temple in the Lord. In union with him you too are being built together with all the others into a house where God lives through his Spirit."

All this helps us to see the deep secret of the true church. God lives in his people through his Spirit and He wants to do great things through their service.

However, those great things do not automatically happen. They depend on the alertness and activity of the church members who are not able to work out God's plans on their own. They have to draw all their power from the Holy Spirit in continuous prayer. A blunt statement such as, "We believe that the Church of Jesus Christ, His Body, is in need of the strong medicine of a radical Christianity" is wrong and stays fruitless if the way is not explained in which such a medicine may be applied.

A revival of the church cannot be forced just any time we desire to do so. Such a revival must start with a thorough revival within, in the heart.

The Family Altar had an important remark on this subject on this matter on the 2nd of January: "More things are wrought by prayer than this world dreams of. How necessary, then, for us to be reconciled by God by faith in Jesus Christ, His righteous Son. If we are righteous in Christ our prayers can exercise untold power in bringing God's righteousness and mercy to bear on our troubled, sinful world."



THE NAZARENE

After-Christmas Bible study in societies and groups may easily discover a strange difficulty connected with the origin of this "name" of Jesus. It has served as His Incognito, His disguise in this world, so to speak.

Matth. 2:23 tells us that Joseph and Mary, coming back with the child Jesus from Egypt, made their home in a town called Nazareth. Matthew adds there, "He (Joseph) did this to make come true what the prophets had said, 'He will be called a Nazarene'."

This addition shows clearly that there is more to the name "Nazarene" than the mere fact that Jesus became known as the Nazarene because He happened to live there during the longest period in His life on earth. The purpose of Matthew with reference made to the prophets was to let his readers feel that the name "Nazarene" must have spiritual meaning too.

And here a strange difficulty arises. If you try to find out which prophets have foretold that Jesus would be called Nazarene, you just get nowhere, for none of them has ever used that name. In Numbers, Judges and Amos we find "Nazarete", but this term has nothing to do with Matth. 2:23. The Bible never calls Jesus a Nazarete. The rules set for such an extraordinary person do not apply to Jesus at all.

But what then can be the spiritual meaning of the word Nazarene? By many bible scholars different answers have been given to that question. Some of them have found that the word branch, used

by several prophets in their foretelling of Jesus' birth, in Hebrew "neetser", has some likeness in pronunciation with the word Nazarene.

If this is true, the spiritual meaning of the name is just beautiful.

That Jesus was supposed to come from Nazareth has permanently functioned as an argument against Him. Many people considered that the Nazarene could not possibly be the promised Saviour because the Messiah should come from Bethlehem. The devil-possessed crowd shouted after him, "Nazarene!" and Pilate made fun of it by writing the inscription above Christ's head on the cross: Says "Jesus of Nazareth...". King of the Jews. All passers-by could be convinced that this crucified person was not Messiah at all.

But the prophet of old had said He is the Branch! a tender plant! as a root out of dry ground! He has no form nor comeliness!

Faith is not for sale in the world. You can't pick it up off the street. Faith is a gift of God. By faith we must discover that this despised Jesus is our Lord and Redeemer. We must surrender to Him. We must give up all our arguments and all our objections.

By grace and led by the Spirit we love Jesus more heartily than if He would never have become a Nazarene at all.



SCANNER

"Christianity Today" contained a very brief but pointing review of "Out of Concern for the Church":

"Five young Calvinists call for a reformation of the Church that will make it much more influential in shaping the world. But rather than secularize the Church, they aim to make the world sacred, at least for the Christian. Disturbing, provocative, and especially on specific proposals, perplexing. Are Christian political parties, newspapers, and labor unions the best way to achieve these goals? Is evangelism as important in their world view as it was in Paul's?"

The Toronto paper "Globe and Mail" published a letter to the editor on "draft-dodgers". Many of our own people could learn a lot from these wise words:

DRAFT-DODGERS

As a Christian working in the field of Canadian corrections I am interested in the question of the church and its ministry to draft-dodgers and deserters from the United States who run into the tens of thousands (according to news reports). Funds are being made available by the World Council of Churches and subsidiaries to (among other things) supply a draft-dodger chaplain in Canada. Some aspects of all this worry me.

First. I have met in jails and elsewhere people who come under the draft-dodger label who are really fugitives from American justice for crime which would net them prison terms were they perpetrated in Canada. How many there are in this category I don't know, but my limited experience indicates that there are quite a number.

Second. There are many who are in Canada illegally and who are being protected from the proper exercise of Canadian law.

I am quite aware that there are many who have come legally and with the intent of becoming Canadian citizens. Many are excellent but I hope there is a bit of accurate information gleaned about the others.

The United States has its own remedies for genuine conscientious objectors — not all of them harsh by any means.

My guess is that a comparatively small percentage of draft-dodgers are really young and gallant idealists. If they are they will find their church or synagogue here to accept or reject as they will. I see real dangers in the churches helping to defeat the purpose of law, whether American or Canadian.

Perhaps a good look by Christians at St. Paul's little letter to Philemon, when he sent back the runaway slave Onesimus to face the music, might be in order.

S. G. West, Co-ordinator of Correctional Services
Anglican Diocese of Toronto.

Rev. J. Tuininga of Smithers, B.C. spoke for the Men's Society. I publish here the inspiring end of his speech:

The point of this speech is that we must put our hands into our own bosom. We must try to get at the cause of our deadness and then seek ways and means to overcome it. Can't we get excited about our faith? Can't we attract people and turn them on? Do we need a Billy Graham crusade to do that? Surely we have the potential in our rich Reformed heritage, a heritage second to none. All we must do is know it, believe it, and live it! I end by quoting Prof. Runner once more:

"Should we drop men's society and put in its place a more sociable Mr. and Mrs. Club? Should we drop the after-coffee program and just study the Bible? All of these alternatives would merely indicate that we are departing from the insight of the Reformation. In this sense what happens to our men's societies is a sensitive indicator of the vitality of our Reformed faith.

Where the Reformed faith still lives in our churches, ... our men's societies can be restored to the purpose for which they were devised. When men see the exceeding fruitfulness of the Reformed principle for our life in its entirety, the vitality of our society life will once again wax strong. Principles unify and make strong. Think of what the effect of this body of men could be if through a study of principles we were united on a course of action in the world!"

them. Their brother also joined us to express his sincere appreciation. I hope this will be a happy news to you.

They will never forget your love. I was also very sorry to depart from them. Their address will be #164, Oksa-ri, Kongsung-myun, Sang-joo-kun, Kyung Sang Bock-do, Korea.

If you want to help the unfortunate orphans continuously, please contact the Compassion Office. We have still some orphans who are waiting for sponsorship.

All of us again thank you very much for your warm heart. God bless you and yours ever.

Sincerely yours,
Choi, Jeung Nam
Superintendent
#126 Seoul Hae Won Orphanage.

Special activity is going on in the Willowdale, Ont. CRC as can be seen in its bulletin:

WARD MEETINGS

The elders decided at their meeting of Jan. 4 to suggest to the Congregation that the ward meetings this time be combined somewhat so that a broader segment be present for a discussion of matters which concern the congregation as a whole.

It is suggested that the minister lead a discussion on a number of topics such as: the spiritual progress of the congregation, Christian life, the Sunday services, Evangelism, Christian organizations, Pentecostalism and whatever questions the congregation wishes to bring up.

AND READ THIS

A letter just received, which was smuggled out of Rumania and arranges to smuggle a sermon and the Family Altar to her: "I have listened to your programmes over the past year and have enjoyed them tremendously. The Lord has often spoken to me through them. They have been streams of living water to me.

I have often wanted to write to you, but somehow the opportunity didn't arise until now, when two dear sisters have come to Rumania and can mail my letter abroad.

I should be most grateful if you sent me the following: "Incompatibility in Marriage" and the Family Altar.

Due to the fact that the authorities frequently stop such parcels at the border, I think it would be best to send these to the same sisters who have taken this letter abroad." (Names and addresses withheld for obvious reasons, London, England).

They will arrange for them to be brought to me personally through someone coming into the country.

I shall keep on praying for you so that the Lord may speak to many hearts through your ministry. Thank you very much indeed.
Yours in Christ."

What a contrast to the freedoms we may still enjoy. Let's all work while we still may — before we must smuggle out the Gospel — before it's too late.

From Immanuel C.R. Church bulletin, Hamilton, Ont.

HITHER and YON

In the bulletin of the Zion CRC of Oshawa, Ont. I found a lengthy report of a consistory meeting, from which I took this portion:

A discussion was held about our Services of Praise. A proposal was adopted to cut down the number of these services to four (Easter, Pentecost, Youth Service and Christmas), while at the same time the various features of these services will be introduced in regular evening services. This action will cut down considerably on the amount of work that had to be done every time a Service of Praise was to be prepared. It also helps to prevent the Services of Praise taking on the form of a "performance", and stresses the point we have always been making that it is our desire to find a form of worship that is more meaningful than our traditional one, by increased participation of the congregation. A meeting will be called of members of our congregation who would like to help plan both these new evening services and the remaining Services of Praise. Mr. J. VanHerwerden tabled a new Constitution of the Zion CRC, which he had drawn up with Mr. Yanch, Q.C., and which provided also a proper incorporation of our church. Consistory discussed this Constitution, and will present it for discussion to the congregation at a forthcoming meeting.

A report by Rev. Schemper on his work in Mexico deserves a wide circle of readers. This part was taken from Bethel C.R. Church bulletin in Saskatoon, Sask.:

A CHURCH AMONG THE AGUAGATECOS

"Another contributing factor in their phenomenal growth is found in their zeal to witness. Mr. MacArthur states that they have been witnessing from the beginning. The writer asked him if they had many evangelistic campaigns or if their messages in their churches were extremely evangelistic. It was most interesting to note that his reply was to the contrary. We usually assume that if a church is going to grow it must have many special evangelistic campaign. Mr.

MacArthur's reply was, 'they have never had special evangelistic campaigns in their churches, nor are the messages in their churches extremely evangelistic. The church with its worship services and Bible classes has always been a place of teaching. Their evangelism has been done in the streets, market places, fields, homes, etc.' It is evident that they have made the pulpit a place of teaching and encouraging the believers for their task in the world. They feel that the task of reaching others with the Gospel belongs to the people. Imagine what a storehouse of witnessing power we have in our churches in Canada and the United States.

Recently the church has begun a daily radio Gospel program over one of the larger stations in north-west Guatemala. Each day one of their preaching elders presents a message in the native language. Many are being reached in this way. One stands amazed at the courage of an uneducated man to present a daily half hour Gospel message over the radio. The Holy Spirit is blessing their efforts as they present the Word. Although the sacrifice of these poor people is great, the church is supporting the program with no outside help."

The Hebron CR Church bulletin of Whitby, Ont. carried this letter from Korea:

Dear Mrs. Patricia Pel:

I am happy to greet you in the name of our Lord. I am Choi, Jeung Nam, who is the superintendent of the orphanage where your #50 Chun Ki Soon and #54 Chun Ki Chul are taken care of.

The two children whom you have loved so much for a long time were picked up by their brother two weeks ago and they are now in their brother's home.

Twelve years ago when they did not remember faces each other, they were separated. Now their brother is running a laundry shop, with a family of four people. While Ki Chul was in Pusan to learn some skill, he met his brother by chance, and they came to us in joy and confirmed everything here.

We were very grateful that you have cooperated with us to help

INCONSISTENCY

The purely Latin background of this word is evident: in — used as a prefix, in this case meaning: no; com — together; sistere — to stand. Not holding to the same principles, changeable. Christians have to fight the terrible danger that their practice becomes inconsistent with their belief.

TRY IT

No. 35

Mars? no, this planet is not mentioned in Paul's epistle.

Solution of No. 34:

Mattaniah (Zedekiah)

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We thank God for the gift of our chosen son

DAVID TIMOTHY
born on September 11, 1970.
A brother for Bonnie, John, Joanne, Gary.
Albert & Martha Tamming (nee Linker).
271 Oak Street, Strathroy, Ont.

With thankfulness to God and great joy we wish to announce the safe arrival of our daughter

DEBORAH JOY
Wietze & Betty Terpstra, nee Sytsma.

A dear little sister for Randy, Wendy, Jane & Richard.
Born December 29, 1971.
47039 Prairie Central Rd., Chilliwack, B.C.

With thankfulness to the Lord we are happy to announce the birth of our son

BERNARD
Born January 11, 1971.
A brother for Henry, Wilfred and Glenda.
Bernard & Alice Westerveld (née Van Vliet).
R.R. # 2, Dunnville, Ont.

With thankful hearts to our Lord, the Creator, we announce the birth of our third son

TIMOTHY THOMAS
born January 16, 1971.
Brother for Wayne Wilfred & Leonard Lloyd.
Jack & Ankje Bootsma (nee Miedema).
R.R. # 1, Port Dover, Ont.

The Lord gave to us our first child, a daughter

RENEE MARIE
to lead in the way of His Kingdom.
January sixteenth, nineteen hundred and seventy-one.
Ina and Henry DeMoor.
1453 Grandville Avenue S.W., Grand Rapids, Michigan.

With great thanks to our Heavenly Father that He has graciously entrusted to us a daughter

MARYANN ELIZABETH
on January 19, 1971.
A sister for Albert & Florene.
Siebe & Marty Ypma (nee Visser).
R.R. 1, Thunder Bay, Ont.

With thanks to their Heavenly Father for his wonderful gift, Rinus & Dorothy De Kok (nee Vyn) wish to announce the birth of their first baby

ANGELA PAULINE
8 lb. 2 oz.
on January 20, 1971 at St. Joseph's Hospital, Hamilton, Ont.

Mr. and Mrs. Ralph G. Vanderwinne of Essex, Ontario, announce the engagement of their daughter

CINDY
to
JAMES DICKSON
son of Mr. and Mrs. Howard Dickson of Downey, Calif.

The bride-elect is a graduate of the Reformed Bible Institute. Her fiancé attended Grace Bible College.

The wedding will take place, the Lord willing, on February 27, 1971 in Grand Rapids, Michigan.

Future address: 1815 - 32nd St. S.W., Wyoming, Mich., U.S.A. 49509.

Aan familie, vrienden en bekenden onze hartelijke dank voor de felicitaties, die wij bij ons 45-jarig huwelijks mochten ontvangen.

L. VAN HARTEN.
G. VAN HARTEN.
DE GROOT.
R.R. 7, Brantford, Ont.

Andyk 1931 Aylmer 1971

We are grateful to the Lord that we may celebrate with our parents:

JOHN MANTEL
and
GEERTJE MANTEL—
WAGENAAR

their 40th wedding anniversary, on February 12, 1971.

Their thankful children:
Aylmer, Ont.:
John and Joanne Mantel.
Nel and Richard Buis.
Margaret and Ron Flick.
Pete and Marion Mantel.
Truus and Bill Wiebenga.
and 20 grandchildren.

Open house will be held on Sat., Feb. 13, 1971, from 2-5 p.m. and from 7-10 p.m., at home.

R.R. 3, St. Thomas, Ont.

Op de 15de december 1970, na een kortstondige ziekte heeft de Here in Zijn Heerlijkheid opgenomen mijn innig geliefde vrouw, onze lieve zorgzame moeder en oma

MARRIGJE PIJPER—
HEEMSKERK,
op de leeftijd van 70 jaar.

Ps. 43:4.
Amsterdam: Holl.:
J. Pijper.
Smithers, B.C.:
A. C. Hamhuis—
Pijper.
J. W. Hamhuis.
Amsterdam: Holl.:
P. Bos—Pijper.
C. H. Bos.
Hoogvliet, Holl.:
J. v. d. Berg—Pijper.
H. v. d. Berg.
Amsterdam: Holl.:
B. Pijper.
M. Pijper—v. d. Kroef.
Calgary, Alta.:
T. Pijper.
M. J. Pijper—
van Geemen.
Ottawa, Ont.:
A. H. Pijper.
M. Pijper—Kop.
Soestdijk, Holl.:
M. Rang—Pijper.
G. Rang.
Rijssen, Holl.:
T. Walstra—Pijper.
Y. Walstra.
Amsterdam: Holl.:
J. P. Pijper.
L. C. Pijper—
Baatenberg de Jong.
Smithers, B.C.:
C. Pijper.
A. E. Pijper—Bot.
38 klein en 4 achterkleinkinderen.

Heden nam de Here nog plotseling tot Zich onze geliefde zuster, schoonzuster en tante

EKE KLAZINGA—
ZIJLSTRA,
weduwe van Jan Klazinga sinds 1 oktober 1950. Ze was 71 jaar oud.
"Zalig zijn de doden, die in de Here sterven."
20 Januari 1971.
Johannes Deelstra,
Sietske Deelstra—
Zijlstra,
Wyoming, Ont.
Fam. A. Van Wijk,
Cambridge, Ont.
Fam. O. Deelstra,
Fam. S. Zijlstra,
London, Ont.

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Heden behaagde het de Here tot Zich te nemen, na een geduldig gedragen lijden, in de volle verzekerdheid des geloofs, onze geliefde man, vader en grootvader

AAN J. LOOYENGA,
op de leeftijd van bijna 69 jaar.
"Eens breekt de gouden lamp aan stuk.
Voorbij is dan al 't aards geluk.
Maar Hallelujah! Dan begint
Eerst het ware leven voor
Gods kind.
O, wat zal 't zijn, volmaakt en rein,
Voor eeuwig bij den Heer te zijn.
Als ook mijn lied Hem hulde biedt,
Neen, zuik een sterven vrees ik niet."

Acton, Ont.:
D. Looyenga—
Kooistra.
D. Kuiken—Looyenga.
J. Kuiken.
Dorothy, Charles,
Susan, Helen.
Willowdale, Ont.:
S. Boonstra—
Looyenga.
S. Boonstra.
Jack, Diane, Arthur.
Acton, Ont.:
J. Looyenga.
A. Looyenga—
van Arragon.
Richard, Harry,
Sidney.
B. Looyenga.
A. Looyenga—
Barkmeyer.
Brenda, Denise,
Anthony.
Acton, Ontario.
19 Januari 1971.

The Ladies' Societies "Sursom Corda" and "Forward in Faith" of Acton express their sincere sympathy to Mrs. Looyenga and her family in the passing away of their husband, father and grandfather

Mr. AAN LOOYENGA
"I will sing of thy steadfast love, O Lord, for ever; with my mouth I will proclaim thy faithfulness to all generations." - Ps. 89:1.
Acton, Ont.
January 19, 1971.

Heden ontslapen in zijn Heer en Heiland mijn geliefde man, vader en grootvader

LAMBERTUS SPRIETSMA,
op de leeftijd van 65 jaar, na een gezegend huwelijk van 42 jaar en acht maanden.
Gezang 15.
Abbotsford, B.C.:
Mrs. J. Sprietsma—
Tamsma.
S. Burnaby, B.C.:
A. Van der Graaf—
Sprietsma.
J. Van der Graaf.
North Battleford, Sask.:
Tr. Beek—Sprietsma.
Wm. Beek.
Edson, Alta.:
N. Sprietsma.
Abbotsford, B.C.:
Th. Sprietsma.
J. B. Sprietsma.
en 11 kleinkinderen.
21 Januari 1971.
34046 Hazel St.,
Abbotsford, B.C.

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Weduwe, Chr. Ref., heeft

KAMER BESCHIKBAAR
voor iemand, die gezellig met haar samenwonen wil, in Hamilton, Ont. Brieven onder no. 2320, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

Weduwe, 72 j., alleenwonende, vraagt een

HUISGENOOT
om mee samen te wonen. Ook wel genegen om door briefwisseling elkaar tot steun te wezen; te bemoeiden. Schrijf s.v.p. aan no. 2317, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Christelijke weduwe, 53 jaar, wonende in Oost-Ontario, wenst in

CONTACT
te komen met Christelijke gentleman. Brieven onder no. 2316, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Sincere Christian Reformed young man, farming in S.W. Ontario,

WOULD LIKE TO MEET
sincere young lady, age 25-35. Letters under no. 2321, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Weduwnaar, in de 60, farmer, in Z.W. Ont., niet onbemiddeld, Ned. Herv., zoekt in kennis te komen met een

LADY OF WEDUWE
Brieven, liefst met foto, welke op erewoord wordt teruggezonden, aan no. 2319, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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"Go . . . Baptize!"

(Continued from page 4)

the need for a personal commitment, complicated matters by going to the other extreme. They became individualists. Salvation is then in the first place and only a matter between God and the individual soul. That is why they so easily can reject the church, and join groups. And that is why they can so easily leave a group, to join another, or none at all. One of my correspondents believes that all children of God must come out of the church. And he speaks for quite a group. Some of them consider themselves free from all ties with any group or church.

And they also feel that God deals therefore only on an individual basis. He does not come to them via the church, via the body, nor, they think, can He come to them via the family, can He deal with them in the line of the generations, or descendants. That is their unbiblical individualism.

But the Lord makes clear that the national ties in the Old Testament, and the spiritual ties, the church ties, the body ties in the new testament are important.

God created blood ties, family ties. And naturally we feel them very strongly, they are important to us. We love our children, and we want them to be where we are. God created that. And Christ redeemed that situation. And thereby they play a role in the covenant. How wonderful that is. An Anabaptist who is consequent must come to the conclusion that christian parents and their small children are in the covenant, but their children are not, until they can believe too. The Lord deals differently. He leaves together what naturally, since creation belongs together. Of course, children and parents may be separated, forever. But the Lord doesn't do that. Sin will do that. The failure of either parents or children to accept God's promises in faith. Children are in the covenant with their parents, until either break out of it.

NO PROOFTEXTS?

That is the first argument you encounter in a debate on infant baptism. But it is an argument that holds no water. If it is true, as I believe and have demonstrated, that the old covenant of Abraham is continued in the new, then you don't expect a text anywhere stating the obvious. The children always were included, so they still are, of course. You would expect, that if it were not so, if the new covenant was different from the old on this point that this would be clearly stated somewhere. But since it is not, we obviously continue in the riches of the old covenant, and children remain with their parents, under the promise.

I may just add here, what was pointed out in several letters too, that households were baptized. Indeed, several of them. It seems highly unlikely that in none of these households were little chil-

dren. Yet it is nowhere stated that they were excluded from baptism.

BAPTISM AND FAITH

Of course these two belong together, inseparably. As one correctly writes: in baptism God gives Himself to the child. He confirms that there is a Father-child relationship. And that will remain until the child breaks with God, through outright rejection or indifference. Therefore God's coming to us, which He symbolizes in baptism, must be responded to by daily conversion, repentance, personal commitment, faith and love.

But then the order. In Mark 16:16 it says: "He who believes and is baptized will be saved." Does that mean that the order should be: believing first, and then baptism? Indeed, on the mission field, which is what Jesus had in mind in this situation. But it is nowhere stated that this is the order in every situation. It is not even clear that it was formulated to indicate that this is the order. In Matthew 28:19,20 we read of baptizing first and then teaching. Even for the mission field you might say that this is not always the order, for when parents turn to Christ, and they are baptized, so will their children.

HOW DO WE BAPTIZE?

By immersion only, say the Anabaptists and do I read it in most letters. As a matter of fact, sprinkling, they strongly argue, is no baptism at all.

However, scholars, including baptist scholars have determined that the word used in the New Testament for baptizing does not necessarily mean immersion at all. Nor is it evident that immersion was used at all times by John the Baptist or any of the others who baptized. Their sole support seems to come from Romans 6:4, which says that through baptism we are buried and raised to newness of life with Christ. And only immersion seems to symbolize the burial and resurrection.

But in many places is baptism called a cleansing, like Titus 3:5. And this idea of cleansing has always been with the church, right from the beginning in the Old Testament. And the cleansing right was done by sprinkling. Ezek. 36:25, Heb. 9:10, etc. There is no place in the entire New Testament that specifically states that immersion is the only possible mode. So why should we attach so much importance to it?

OTHER PROBLEMS

As I stated before, Anabaptistic influences are seen not only in rebaptism. Rebaptism as a view never comes alone. From one thing comes another. The views of Israel and the millennium are affected too.

There are those among us who tend towards or actually embrace the Anabaptist perfectionism. They believe they cannot sin anymore. Or do not sin anymore.

There is the old Anabaptistic tendency to let oneself be guided

by the inner voice, which is God directly speaking to you. I suppose that God does at times lead people in that way. I am not ready to deny that at any rate. But when people begin to rely on that at the expense of what God has clearly said in His Word, or to the exclusion of that, I say, beware for that kind of Anabaptism. When people come and tell me that God told them to get out of the church, I have no difficulty in telling them that this was the voice of the devil, for in His Word He never tells us to leave the church. A false church? yes, but the church? no!

There is the old nature — grace problem. Anabaptists believe that nature, God's creation is too wicked to be saved. Therefore we must reject it. That is why the Mennonites want to escape the world, nature. Of course it is unnatural, sick, and impossible. The Bible tells us that Jesus came to redeem the totality of our lives, we in our relationships. Anabaptists do not believe in christian action. If they have a christian school, it is not one as we think we should have one. But merely one that allows the children to stay out of the world.

Closely linked to this is their individualism and their tendency to regard lightly the ties which God created, such as in the family.

THE APPEAL

Anabaptism holds a strong appeal, as it has always done. The stress on feelings is often a welcome relief from a church that allowed too little of that. But they often get carried away with it.

Its simplicity and biblicism is attractive at first, but misleading, and not true to Scripture.

It offers, in its individualism, freedom. Freedom from ties which were felt too strongly in the church through rules and regulations which did not always make sense to them. But this freedom leads to chaos and in the end uncertainty.

Anabaptism may look appealing, but it doesn't give the answer. When it is carefully tested, it is found wanting in the light of Scripture. To those who feel hampered in the church, I say that I sympathize and understand. I too think that there is much that needs to be subjected to the Word of God, that needs to be tested, and may have to be rejected or exchanged. But let us watch for extreme reactions, they backfire. Let us not lightly accept what throughout history has been carefully weighed and found wanting. And above and before all else, let us pray for wisdom, patience and love.

Jack Quartel.



20 TIMES HOTTER THAN THE SUN—Dr. Carl Henning (left) and Dr. Charles Damm work on the 13-ton Baseball II magnet capable of heating gases to temperatures 20 times hotter than the sun, at the Lawrence Radiation Laboratory in Livermore, Calif. The magnet has passed its first tests and meets two of the three requirements for harnessing the power of the hydrogen bomb for generation of electricity.

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will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
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February 25	February 19	February 17 noon
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by Dr. P. G. Schrotenboer

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